University of Mysore

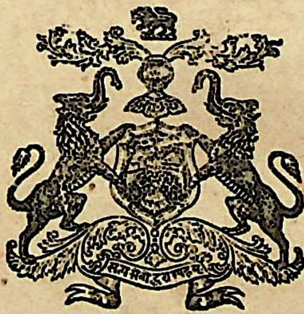
ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1927

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1928

ANNUAL REPORT

OF THE

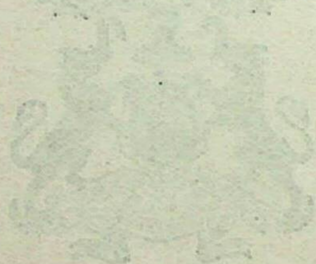
MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1927

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BANGALORE:
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1928



Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11972-83—Uni. 78-27-5, dated 8th May 1928.

Report on the working of the Archaeological Department during the year 1926-27.

Reviews the ——.

READ—

Report on the working of the Archaeological Department during the year 1926-27, received with letter No. 14627, dated 2nd March 1928, from the Registrar, Mysore University.

ORDER No. D. 11972-83—UNI. 78-27-5, DATED 8TH MAY 1928.

Recorded.

1. The Director and his Assistants toured in all the Districts of the State except Shimoga. A detailed survey of monuments was made during the year in parts of the Taluks of Channarayapatna, Devanhalli, Tiptur, Kolar, Tumkur, Hiriyur and Hosadurga and among the monuments so surveyed, the Iswara Temple at Gangavara in Devanhalli Taluk and the Channakesava and the Gangadhareswara Temples at Kaidala in Tumkur Taluk are the most important. The temples at Kaidala are reported to be in a neglected condition and in need of urgent repairs although they have got large landed endowments. The Deputy Commissioner, Tumkur, is requested to report whether it is not possible to provide for the proper maintenance of the monuments by an effective administration of the temple lands. The report does not show what action has been taken by the Deputy Commissioner, Hassan District, in regard to the repair of the temples at Honnavara referred to in paragraph 2 of the Government Review on the last year's report and the Director is requested to submit a report in the matter. It is reported that Aimangala, a village 12 miles to the north of Hiriyur, contains an old fort in ruins, that the place is full of interest from an archaeological point of view and that excavations on the site may yield interesting relics. The Director is requested to investigate the matter more fully and submit a report.

An examination of Vimalabodhacharya's manuscript commentary on enigmatic verses contained in the Mahabharata was made during the year and the date of the Mahabharata war and the form of calendar in use during the epic period are reported to have been ascertained. New facts stated to have been gathered by an examination of printed books are—

(1) the form of secret writing referred to in the Arthasastra,
(2) the date of the Arthasastra,
(3) the age of Kannada, Bhamaha, Vachaspatimisra and Mallinathasuri, and,
(4) the initial years of the Gupta Era in A. D. 200-201 with reference to the Bhattakapatra grant of Dharasena II of Vallabhi.

The total number of records collected during the year was 172, including 20 copper plate grants and 9 sannads. A metallic processional image of Siva and a plaster model of the famous Mathura Lion Capital were added to the Archaeological Museum.

No. D. 11972-83—Uni. 78-27-5, dated 8th May 1928.

Government are glad to note that a large number of the monuments in the State were inspected during the year by the officers of the Revenue Department and that inspection reports were furnished to the Director of Archaeological Researches. The Deputy Commissioners are requested to issue needful instructions to the officers who have not yet inspected the monuments in their jurisdiction and to see that all the monuments are inspected at least once a year and that inspection reports are furnished promptly.

N. RAMA RAO,
Secretary to Government,
Development Departments.

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Deputy Commissioners of Districts.

Exd—P. S. R. N.

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Inscriptions in Sringeri Taluk.

Inscriptions in Kolar Taluk, Kolar District.

Inscriptions in Mulbagal Taluk.

Illustrations.

Errata.

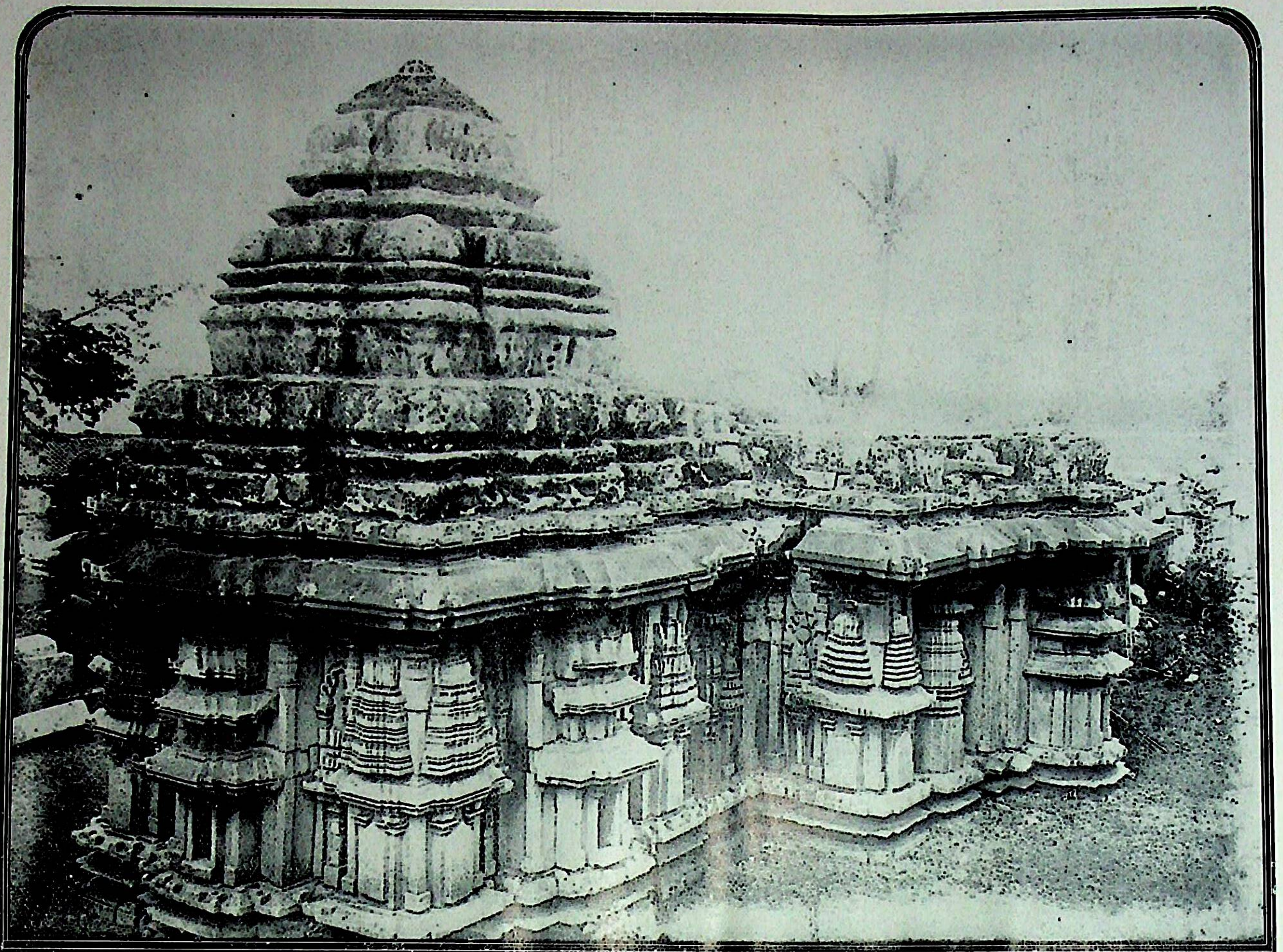
REPORT FOR 1923.

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PLATE I.



SOUTH-WEST VIEW OF LAKSHMINARAYANA TEMPLE, SAGATAVALLI.

Mysore Archæological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1927.

Tours and Explorations.

1. The Director and his assistants made an extensive tour in parts of the Districts of Mysore, Bangalore, Hassan, Kadur, Kolar, Tumkur and Chitaldrug. With a view to examine the traditional antiquity of Haraḷukôṭe called Maṇipura, the capital of Babhruvâhana, in the *Sthalapurâṇa*, an exploration of the locality and the temples situated there was made. Of the three temples found in the place, that of Janârdana is a big temple built according to Châmarâjanagar 93, E. C. Vol. IV., in Sâka 1089 during the reign of Pratâpa Nârasimha of the Hoysaḷa dynasty. The temple is in a dilapidated condition and has no architectural merit of any kind. The Flag-pillar in front of the temple is about 40 feet high. The temples of Ânjanêya and Vîrabhadra are very small and of no architectural merit. With a view to give remote antiquity to the temple of Ânjanêya and magnify the God's power, the author of the *Sthala-purâṇa* seems to have identified the place with the mythological Maṇipura, the capital of Babhruvâhana. There is no other evidence to confirm this traditional information. Excavation of this site is not likely to yield any relics of archæological interest.

PART I.—ARCHAEOLOGY.

(i) Monumental Survey.

2. Detailed Monumental Survey was made during the year in parts of the taluks of Channarâyapaṭṇa, Dêvanhaḷḷi, Tipṭur, Kôlâr, Tumkur, Hiriyur and Hosadurga and the following places were visited :—Sâgatvaḷḷi and Âṇati in the Channarâyapaṭṇa Taluk, Gangavâra in the Dêvanhaḷḷi Taluk, Horamane Kâval and Hatyâḷ in the Tipṭur Taluk, Sîti in the Kôlâr Taluk, Kaidâḷa in Tumkur Taluk, Hiriyur and Aimangala in Hiriyur Taluk and Heggere in Hosadurga Taluk.

3. **Sagatvalli.**—Is a village 5 miles west of Channarâyapaṭṇa. The Lakshmînârâyaṇa temple in this village is a small shrine in early Hoysala style. It consists of a Garbhagriha, Sukhanasi, a Navaranga and a Porch. Its exterior is not very attractive while the interior is not without interest. The outer wall contains niches and small turrets and there is a plain *Gopura* in stucco and without a *Kalaśam* above the Garbhagudi. The Pillars in the Navaranga are of good workmanship and the ceilings are all deep-cut and of different geometrical patterns. There are two niches in the Navaranga now empty. The Garbhaguḍi lintel has the figure of Garuḍa carved on it. The main image is about 5½ feet high standing on a pedestal about 1½ feet. It holds lotus and mace in the two back hands and conch and discus in the two front hands. The image, however, is not of a high order from an artistic point of view.

4. The shrine of the goddess is to the left of the main temple and is now in ruins. The mantapa and the mahâdvâra seem to be later additions. From an inscription on the wall of the temple, Channarayapatna 181, E. C. V it is learnt that the temple was in existence as far back as 1205 A.D., when, according to the inscription, one Herguna . . . chaya made an endowment to the temple.

The temple is a Muzrai institution and has a Jodi of Rs. 880 per annum. There are no funds at the credit of the institution.

5. **Anati.**—Was next visited. The village is situated near the northern boundary of the Channarayapatna Taluk. The Lakshmî Nârâyaṇa Temple in the village is a simple structure with no architectural merit. It consists of a Garbhagudi, Sukhanasi, Navaranga, Mantapa and a covered *Jagali* on either side of the central doorway. The ceilings over the Garbhagudi and Sukhanasi and the central ceiling of the Navaranga are well carved. The sukhanasi ceiling is the best of these. It is divided into nine panels, the central panel having the image of Lakshmînârâyaṇa and the other panels, flowers. The Sukhanasi doorway has got *Dvârapâlakas* on either side, each attended by 2 Chauri-bearers. Similarly the Garbhagudi doorway also has *Dvârapâlakas* but with only one Chauri-bearer each. The lintel on the Garbhagudi has got Garuḍa carved on it. The place between the ceiling and this lintel is beautifully carved with the figure of Narasimha in the act of tearing the bowels of Hiraṇyakaśipu with Garuḍa and Prahlâda with folded hands seated at his feet. Turrets and Chauri-bearers are carved on either side of this group.

6. The processional image in the temple has the following inscription on its base :

Oḷagere Śyâ Gôparasayyana maga Subbayyana sêve.

"This is the service rendered by Subbayya, son of Gôparasayya, Village Accountant of Oḷagere."

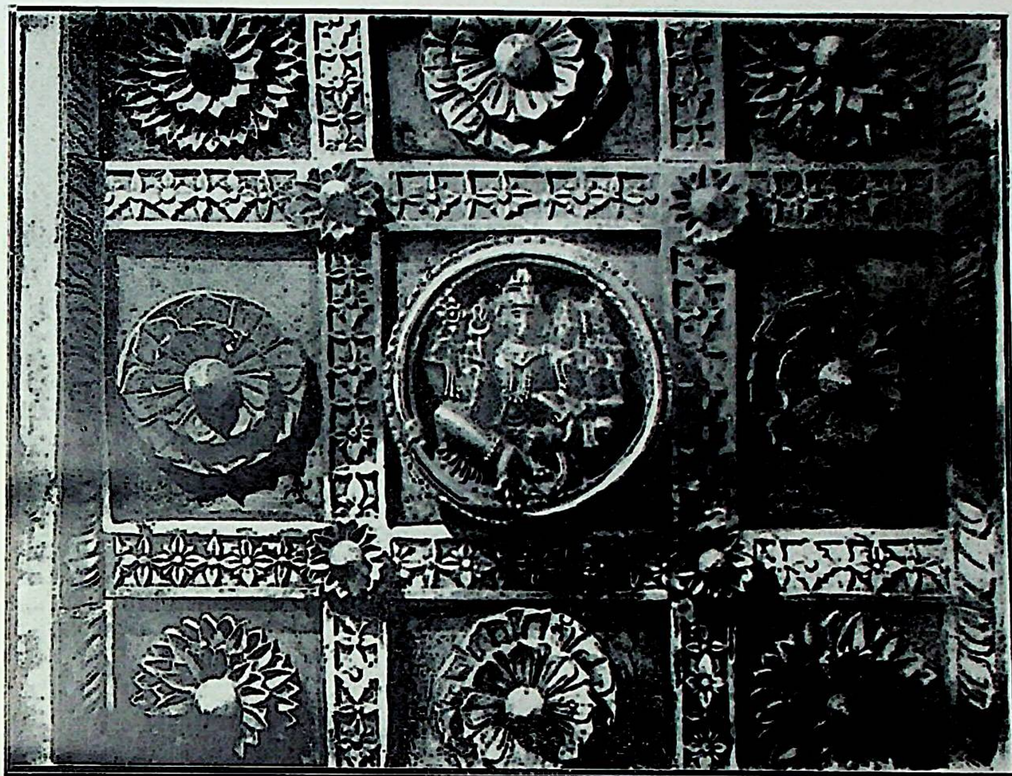
7. There are 2 inscriptions on the beams of the Sukhanasi (Channarayapatna 199-200) which are both dated A. D. 1139 and which relate to endowments granted to the temple during the reign of Vîraganga Hoysaḷa Dêva.

8. There is an elegant lamp pillar in front of the temple and an inscription on it (—Channarayapatna 201) which states that it was erected in Śaka year 1530 on the 5th of Śrâvaṇa Sukla by the Pâḷyagar Tirumala Nâyaka, son of Besaki Timmappa Nâyaka and the image of the Pâḷyagar is carved on one side of the Pillar with folded hands facing the temple.

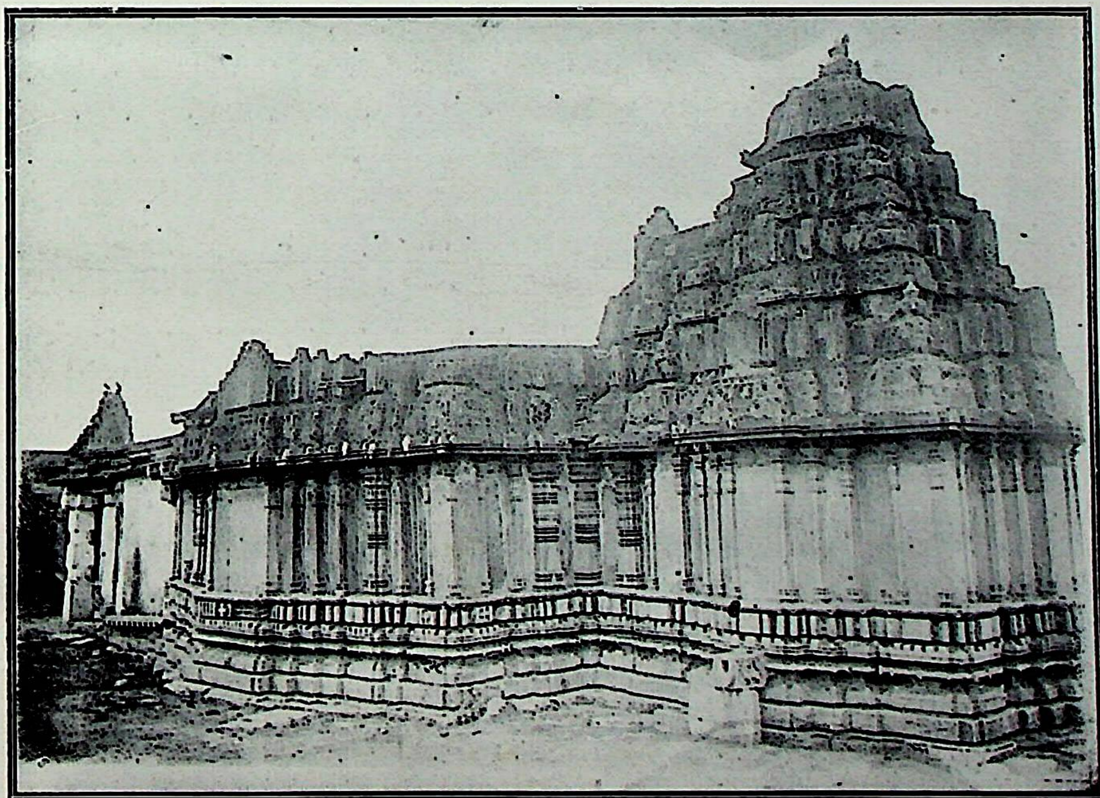
9. **Siti.**—In the Kolar Taluk was already noticed in para 15 of the Report for the year 1910. As stated therein the place seems to have been in a flourishing condition in ancient times. The hill is full of ruins of old temples of all ages.

10. To the east of the Kâlabhairava Temple there is a shrine 14′0 square. It seems to be a much older structure than any other in the locality. It is in utter ruins, has no image inside and no Gopura on the top. On the outer wall, most of which has fallen down, there can be still seen a few carvings which are very interesting. There is carved on the right side of the entrance, a cow in the act of milking on head of a linga, similar to the one noticed in para 33, Report for 1913, on the hill at Beṭṭadapura, in the taluk of Hunsur, Mysore District. There is also a figure of an ascetic with a loin cloth and ear-rings, holding a staff in the right hand and a water vessel (Kamaṇḍala) in the left and a *jôlige* (bag to receive alms) hanging below the left arm-pit. The slab with the cow is full of inscriptions in Tamil most of which are however effaced. On the left of the doorway there is an elephant with a *mahout* on its back. On the side wall is a figure of a devotee and on the back wall a bull with Siva on its back. All these figures are very graceful in outline and there is a peculiar life and movement in all of them which are rarely found in later sculptures.

11. The top of this shrine is terraced with bricks of the size 9″×6″×2″.



SUKHANASI CEILING OF LAKSHMINARAYANA TEMPLE, ANATI.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA.

Mysore Archæological Survey.

12. There are two temples on the top of the hill, one dedicated to Śrîpatîśvara, and the other to Kâḷabhairava. The latter faces the south and consists of a Garbhagudi, Sukhanasi, a Navaranga and a detached Mukhamantapa. Two figures of devotees are carved on either side of the entrance to the Navaranga. The central ceiling of the Navaranga is carved with Siva and Pârvati on a bull in the middle, surrounded by the figures of nine planets (Navagraha). The pillars of the same are well cut. One of them especially is very ornate. The outer wall of this temple is in early Vijayanagar style and has neatly cut niches at intervals. The central niche on the east wall of the Navaranga is perforated, while others have figures of Kâḷabhairava in them. A figure of Shaṇmukha on a peacock is carved by the side of the perforated window on the east wall and figures of dancing Gaṇapati are carved on either side of the niche on the west wall.

13. The Śrîpatîśvara temple is to the west of the Kâḷabhairava temple and probably consisted of only a cave-like Garbhagudi originally. What are now seen in front of the same appear to be later accretions added from time to time. There are now two more shrines dedicated to Mahishâsuramardini and Gaṇapati on the right of the main shrine and another dedicated to Shaṇmukha on the left. In front of the Garbhagudi a big Pâtâlânkana is built with a *Vasantamantapa* on its side. In front of all this is the Mahadvara in early Vijayanagar style 6′—10″ wide and about 13′—6″ high. A Basava is carved on the lintel of the Mahadvara.

14. The shrine of the Goddess is to the left of the Śrîpatîśvara shrine and between that and the Kâḷabhairava temple. The image has 4 hands 2 of which are in the Abhaya and Varada poses while the other two hold lotus flowers.

15. A jâtra is held annually on the lunar new year's day (in March).

16. At the foot of the hill there are two temples, one of which is called Jôgi Dêvasthâna and the second Vîrabhadra Dêvasthâna. Both these are heaps of ruins. There are two beautifully carved *Viragals* in the first temple. In front of the second temple is a lamp-pillar on which figures of two devotees are carved with an inscription to the following effect: " Yabayadaya's only refuge is Bayaredêva." The Bhairava image however is intact lying in the midst of the debris. The Kalyanamantapa used on ceremonial occasions is in a dilapidated condition and needs urgent repairs.

17. **Horamane Kaval.**—Is about three miles to the North-East of the Bâṇasandra Railway Station. In the heart of the Horamane Amritamahal kâval there is a temple dedicated to Kêśava. It is a fairly big temple being about 70′×24′. The temple faces the East and its plan is irregular. There is a Pâtâlânkana of about 24′ square in front. Behind this, the temple proper is built on a plinth 4 feet high above the level of the Pâtâlânkana. A central opening in a covered verandah of 8′ feet deep and with four massive pillars leads into the Navaranga 24′—6″ square. At the farther end of this Navaranga are three cells two of which, the central one and the other to its left have Sukhanasi whereas the third has no Sukhanasi but is directly attached to the Navaranga. All these cells perhaps contained images but at present there is only a small uninteresting Kêśava figure in the Central cell. The temple is in Dravidian Style with a small Gopura in the same style over the central shrine. To the south of the temple, and in a line with the main shrines, another shrine with a Sukhanasi and a porch is attached to the temple. On either side of the doorway which leads from the porch into the Navaranga figures of cow-boys are carved in their characteristic dress and pose.

18. The figures of the cowboys are represented with their heads covered with the usual hood made of folded *Kambali* or woollen cloth and leaning on the staves held

in their hands. Similar figures found at Hampe are reproduced by Rev. Heras in the issue dated October 1926 of the Mythic Society Journal of Bangalore and are identified by him with the famous Kempe Gauḍa of Mâgaḍi, Bangalore District. This kind of carving is a feature peculiar to this temple and is found in no other temple so far discovered in the whole of the State. See Plate IX.

19. The safety of the structure is much endangered by a mountain stream which has changed its course in recent years and is flooding the temple premises during the rainy season.

20. **The Channakesava temple at Channarayapatna.**—Is a small neat temple in the Hoysala style of architecture. It consists of a Garbhagriha, Sukhanasi and a Navaranga with 2 pials one in front of the other at different levels. The exterior wall is not carved with figures as in other important Hoysala structures. But its interior is very interesting. The pillars of the Navaranga are well carved and the railings contain intricate geometrical designs of diverse types. Plates II and III give the plan and the rear elevation of the temple.

21. **The Isvara temple at Gangavara in the Devanhalli Taluk.**—Is a very old dilapidated structure. Its interest lies in a lion pillar among others of the outer Prakara. See Plate V. This is a relic of the Pallava style usually met with in all the Pallava temples in the South of India. The pillars of the temple and also other ornaments found on the frieze of the ruined Mantapa to the left of the entrance to the temple unmistakably speak of the Pallava influence within the State.

22. The only other temple where Pallava influence can be traced is the Bhoganandîśvara temple at Nandi, Chikballapur Taluk.

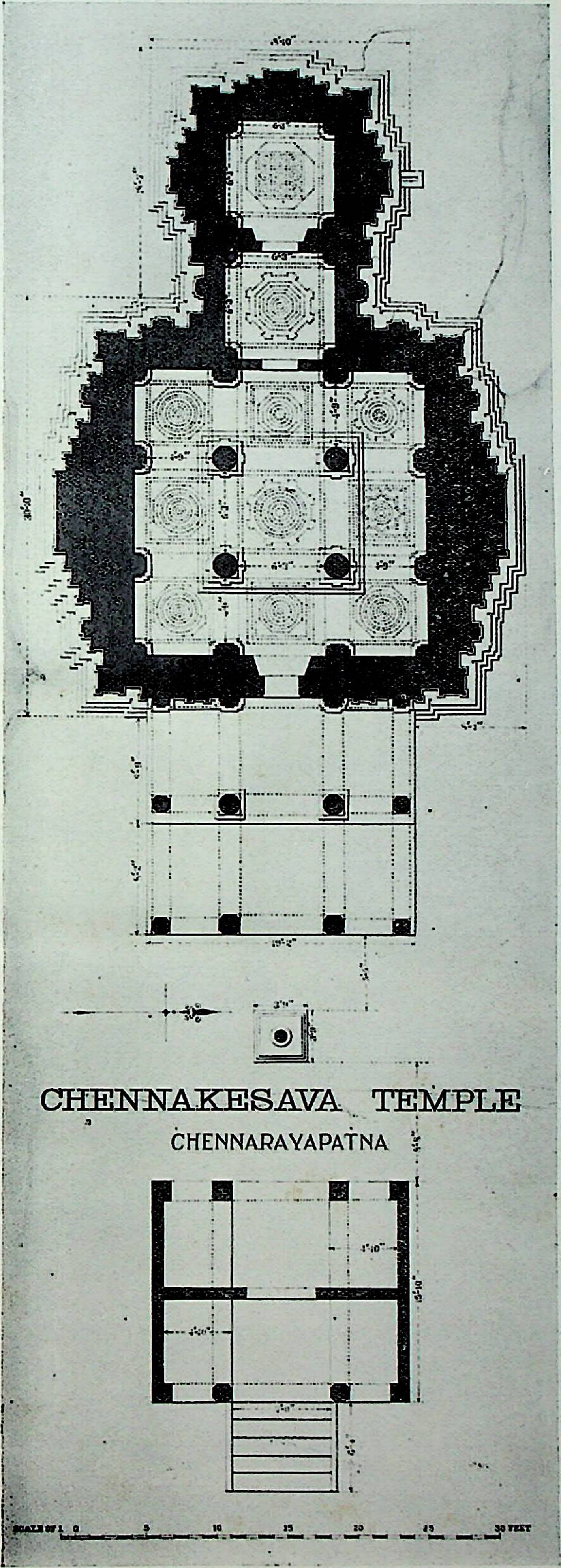
23. The temple consists of the usuál Garbhagriha, Sukhanasi, and Navaranga and Mukhamantapa with a small Gopura over the *sanctum-sanctorum.* Dwarf pillars and plain structure without ornamentation coupled with the usual characteristic features of the early Dravidian style go to show that this temple must be one of the earliest Dravidian buildings in the State, perhaps much earlier than the temple at Nandi which is assigned to 10th century A.D. There is however no precise epigraphical evidence to fix the date of the monument at Gangavâra.

24. Two small inscriptions on the doorways of the temple state that those doorways were fixed by two devotees and the inscriptions are assigned by Mr. Rice to eleventh century A. D. (77a and 77b of Devanhalli E. C. IX). The deity is called Tablêśvara by the people but Sômêśvara in the inscriptions.

25. **Hatyal.**—On a small hill a few miles north of the Bâṇasandra Railway Station there is a temple called Kambada Narasimha temple. It consists of a Garbhagudi, Sukhanasi, a Navaranga and a verandah. The temple is simple and has no architectural merit. The main image is about 4′ high from ground level and has 10 hands. Two of the hands hold the body of Hiraṇyakasipu ; two more are tearing the entrails from the abdomen and while two more hands hold the intestines taken out of the body. In the remaining four hands, mace, discus, lotus and conch are held. Prahlâda is standing in front with folded hands and Lakshmî is sitting at the feet of the God.

Images of Âḷvâr, and Dêśika are in the Sukhanasi.

26. A Jâtra is held annually on the full moon day of Chaitra. The outer Prakara is in a dilapidated condition and requires rebuilding. A small room has been recently constructed for the convenience of devotees. The temple is stated to have ample funds at its credit. If it is so, a portion of the same may be spent in setting right the surroundings of the temple.



PLAN OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA.

Mysore Archæological Survey.

27. **Kaidala.**—The village is situated about 4 miles to the South-West of Tumkur and contains a few temples of some importance. These have been partly described in para 10 of the Report for 1918.

The Channakêśava temple in the village is a monument in the Dravidian style of architecture. The main temple consists of a Garbhagudi and an open Sukhanasi and a Navaranga with door-ways opening to the north and the south. The figure of Channigarâya faces west and is about 5 feet 6 inches high standing on a pedestal of about 2½ feet in height. The image holds conch and discus in the two back hands and lotus and mace in the two front ones. The *prabha* behind has got the ten incarnations of Vishṇu carved on it. Two female figures called Śrîdêvi and Bhûdêvi are standing on either side of the image. Garuḍa is carved on the pedestal as usual. Gaja Lakshmi is carved on the lintel over the Sukhanasi doorway. On either side of this, Dvarapalakas of big size are standing.

The pillars of the Navaranga are octagonal in shape and the ceilings are plain. The west wall of the Navaranga has a perforated window. A few feet away from the west wall and right in front of this perforated window is a shrine dedicated to Garuḍa. The image of Garuḍa is about 3 feet high and stands with folded hands. This shrine consists of a Garbhaguḍi and a Verandah measuring 3 Ankanas.

To the left of the Garuḍa shrine and in a line with it there is a small Ranga Mantapa with elegantly carved sixteen-sided pillars.

The Mahadvara is built in Vijayananagara style and has a beautiful doorway. The pillars on the front Verandah are artistically carved with riders and yalis. At the entrance of the Mahadvara, images of Râma, Lakshmaṇa and Sîtâ are carved on the wall to the right and Râmapaṭṭâbhishêka on the wall to the left. Riders on horses, elephants and camels are also carved on the walls.

The tower over the Mahadvara is in stucco and seems to be a later addition, as it has some features of Mahommedan style of architecture.

The temple is in a neglected condition and stands in need of urgent repairs. The shutters of the south doorway of the Navaranga are all gone and it is necessary that new shutters should be provided. The Garuḍa shrine is in utter ruins. It is stated that the annual car-festival has ceased. The temple is a Muzrai institution said to have some amount at its credit. It is also stated that the temple possesses large landed property the whole of which is in the enjoyment of the Archak. It may be possible to find some funds for the repairs of this important temple by leasing out the temple lands annually to the best advantage possible.

The Gangâdharêśvara temple to the west of the above temple is a structure in early Hoysala style. It consists of a Garbhagudi, a Sukhanasi and an open Navaranga. The Navaranga has flights of steps with carved elephants on either side. The stone railing all round the Navaranga is carved with elephants and flowers. The Navaranga is now closed with mud walls. The Gopura over the Garbhagudi seems to have been built in stucco at some later time and is very ugly. The Archak of this temple does not live in the village nor does he seem to be satisfactorily discharging his duties. The temple which is otherwise good from an architectural point of view is marred by the ugly mud walls. They should either be pulled down or replaced by masonry walls.

The village has got two more temples at its north side. The Gaurîśvara temple is a very small structure consisting of Garbhagudi and a Sukhanasi. The Râmêśvara temple consists of Garbhagudi, an open Sukhanasi and a Navaranga. The Linga in the Garbhagudi is of a fairly big size being about 3-6″ high. The temple faces east and

the north wall has got a niche which perhaps served as a recess for the image of the goddess. Two flowers are carved on the lintel on the Garbhagudi doorway. The tower is in stone and is elegant in outline.

Both these temples are in utter ruins. It is learnt that these temples have large land endowments. Still the temples are not properly cared for.

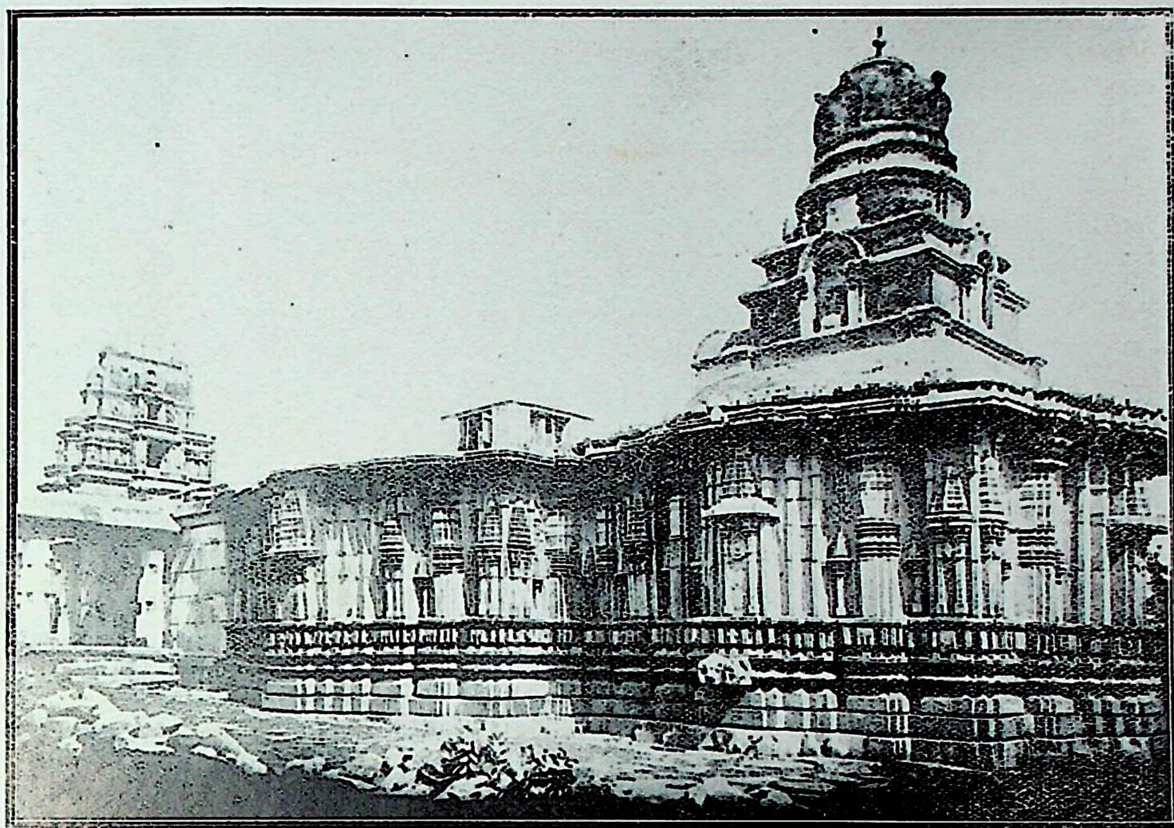
28. **Hiriyur.**—The Têrumallêśvara or Tyâramallêśvara, as it is popularly called, is a pretty large structure in the Dravidian style and has been noticed in para 24 of the Report for 1918. It consists of a Garbhagudi, a Sukhanasi, and a Navaranga with a Mukha-Mantapa with entrances on all the 3 sides. The gopura over the Mahadvara though lofty is not very pleasing in proportion and details. The Mukhamantapa has been rendered a public thoroughfare by the opening up of a gate-way in the compound wall on the west-side against a road which terminates at that point on the opposite side. Paintings on the ceiling of the Mukhamantapa are quite recent and may be ascribed to the latter part of the 19th century. The colour is still bright and pleasing but the technique exhibited is not of a high order.

The temple belongs to the Vijayanagar style of buildings and would have looked much better but for the innumerable layers of whitewash. This thick crust has covered all delicate carvings of the doorways and pillars and has converted this beautiful edifice into a plain structure of an ordinary type. It is high time that this bad system of whitewashing stone structures is done away with. The temple may instead be given a thorough wash every year with water and the chunnam should be scraped wherever possible.

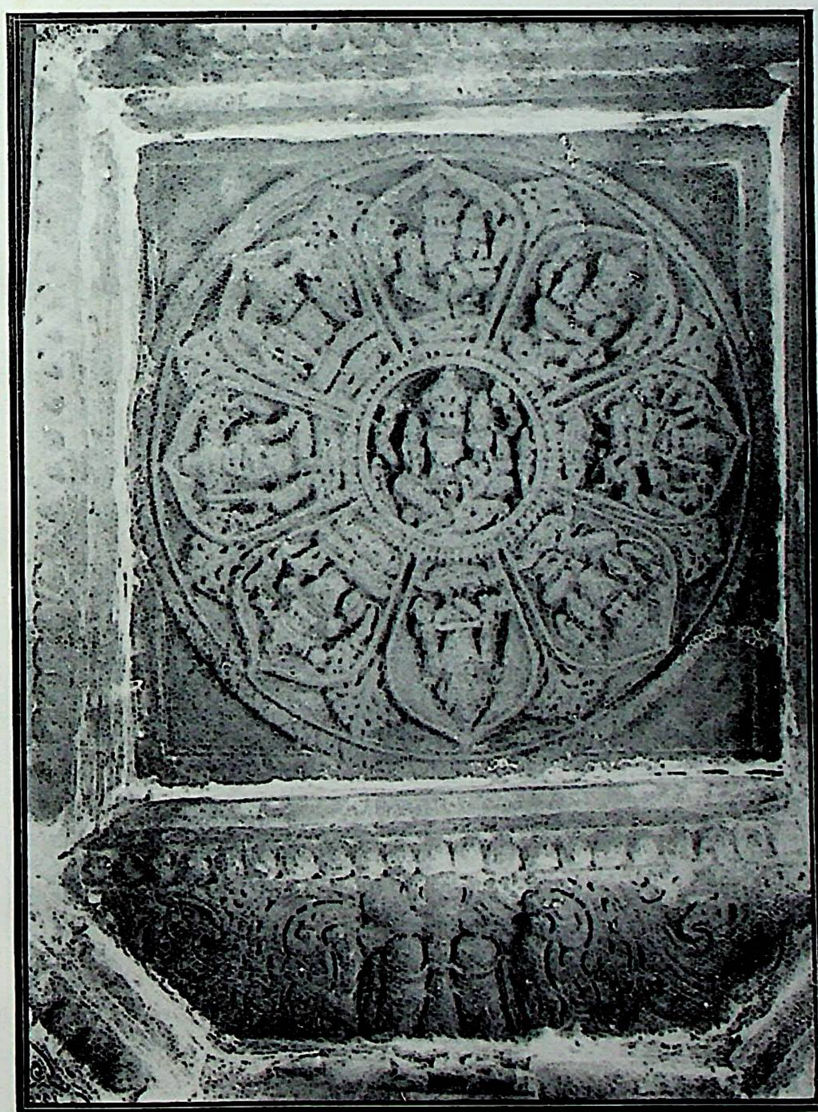
29. **Aiyamangala.**—A village twelve miles to the north of Hiriyur contains an old fort in ruins. The fort is small in extent being only about a furlong in radius all round. The fort-wall is massive and several feet thick, made of thin flakes of stone of a conglomerate variety found in the locality. It is surrounded by a deep moat most of which has however silted up. The interior of the fort is a heap of ruins full of mounds and deep pits. There is an Îśvara temple in early Vijayanagar style. The slabs of the walls have been torn away and the Linga inside it has been disturbed by treasure-hunters. Two stone up-rights standing in the centre of the fort perhaps indicate the site of an older temple. An inscription stone, Hiriyur 1 E. C. XI, which is dated 975 A. D. is lying close by. The place is full of interest from an archæological point of view and an excavation of the site may bring to light interesting relics.

30. **Heggere.**—The Pârśvanâtha Basti at Heggere, Hosadurga Taluk, is a first class Ancient Monument. It has been described in para 32 of the Report for 1918. It is a small neat structure of potstone built in early Hoysala style. The temple is not over-burdened with too much of delicate carvings as in other Hoysala structures and consequently the quality of restraint so essential in all specimens of best architecture is well illustrated in this Monument. On the last occasion when it was inspected, it was noticed that the Basti was in a very bad condition. But the repairs recently effected at a cost of Rs. 800 have to a great extent arrested its decay. There are three more temples outside the village. They are all in ruins and beyond repair. Of these the Galagêśvara temple is the most interesting. The perforated wings and the pediment of the front doorway are among the most beautiful works of Hoysala art and deserve to be removed and preserved in a Museum.

31. The Sarasvati figure found in the Navaranga of the Kallêśvara temple when it was last inspected, is now missing. It is reported that it has been removed to Hosadurga and kept in front of the Taluk Office building there.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE AT GRAMA.



NARASIMHA CEILING IN THE FRONT PORCH OF YOGABHOGA NARASIMHA TEMPLE AT GRAMA.

Mysore Archæological Survey.



(*ii*) Protection of Monuments.

32. Inspection Reports of institutions received during the current year are given in Appendix C.

33. Estimates for the repairs of the following Monuments were received during the year :—

		Rs.
1.	Gumbaz at Seringpatam	2,408
2.	Hariharêśvara temple at Harihar	1,510
3.	Sômeśvara temple at Sômpur, Tarikere Taluk	498
4.	Temples at Tonnur, Seringapatam Taluk	4,300
5.	Lakshminarasimha temple at Bhadràvati, Shimoga District ..	2,523
6.	Mallêsvaraswami temple at Midigêsi, Maddagiri Taluk ..	385
7.	Venkaṭaramanasvâmi temple at Midigêsi	80
8.	Devaganga Ponds at Nagar	359
9.	Isvara temple at Arsikere.	1,250
10.	Mârkandêyasvâmi temple at Khândya, Chikmagalur Taluk ..	4,812
11.	Lakshmînârâyaṇasvâmi temple at Hosaholalu, Krishnarâjpet Taluk.	8,155
12.	Tripurântakêśvara temple at Belgâmi, Shikarpur Taluk ..	1,830
13.	Nandikêśvara temple at Nanditâvare' Harihar Sub-Taluk ...	10

34. The Muzrai Commissioner has in his Order No. D. Dis.159—26-27, dated 21-1-27 sanctioned an estimate for Rs. 1,389 for the repairs of Sadâśiva temple at Nuggihaḷḷi, Channarayapatna Taluk.

35. The Deputy Commissioner, Kolar District, reported that Hyder's birth place at Bûdikoṭe, was completely enveloped with prickly pear and suggested that the matter may receive immediate attention of the Department. On a recommendation made by this Department, the Government have passed orders requesting the Chief Engineer to have the work carried out expeditiously at a cost of Rs. 332.

36. As stated in para 65 of the last year's report, a recommendation has been made to Government for the appointment of a watchman to watch the Aśôka Edict at Brahmagiri in the Molakâlmuru Taluk. The Government have in their Proceedings of the 17th February 1927 ordered the discontinuance of the allowance of rupees six that was being hitherto paid to the Archak of Jaṭanga Râmêśvara temple for this purpose and have sanctioned the payment of rupee one for this purpose, out of the savings, to the watchman appointed by the District Board to take care of the Mutt Building situated on the Hill.

37. The Amritêśvara temple at Tarikere is a First Class Monument and it has suffered much in recent years at the hands of mischievous people who often made the premises dirty and mutilated the carved figures of the temple. The appointment of a watchman for this temple was therefore urged last year. The Government have been pleased to sanction the appointment of a watchman on rupees eight per mensem with effect from 1st July 1927 for a period of two years in the first instance, the cost to be met from the funds of the Archæological Department.

38. In accordance with letter No. D. 9194—Edn. 224-26-54, dated the 26th April from the Secretary to Government, Development Departments, the temples at Grâma, Hassan Taluk, were inspected and a report submitted to Government recommending the inclusion of Chennakesava and Yogabhoga Narasimha temples as Monuments of Second Class. Government have since approved of the recommendation (G. O. No. D. 273-6—Edn. 229-26-65, dated 8th July 1927).

PART II—MANUSCRIPTS.

(1) The Date of the Mahabharata War.

39. In his commentary on the enigmatic verses interspersed in almost all the parvas of the Mahâbhârata Bhagavad Vimalabôdhâchârya furnishes some reliable data to determine the date of this great event in the history of India. As he refers to Dêvasvâmi, Vikramâditya, Janamêjaya, Bhôja of Dhârâ and other earlier commentators on the difficult verses of the Mahâbhârata, there is reason to believe that Vimalabôdha's commentary is based on traditional lore and can be relied upon.

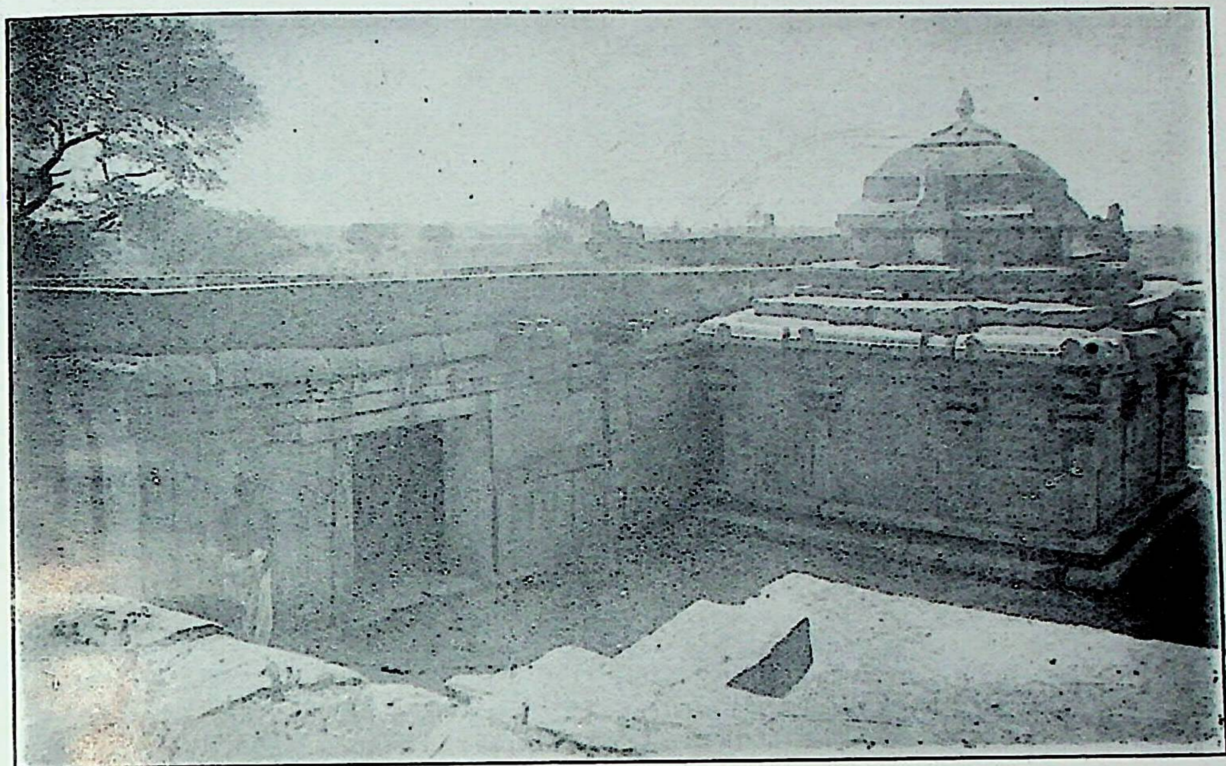
The manuscript of the commentary contained in the Oriental Library is, however, very corrupt and no correct manuscript has yet been found. Still an attempt is made here to interpret it. The portion of the commentary relating to the date of the war is quoted below in extenso and a tentative translation of the same in English is also given. A scheme of the Calendar of the time is also appended.

40. A perusal of the commentary will make it clear that during the time of the war the lunar months counted were *pûrnimânta*, *i.e.*, from full moon to full moon and not *amânta*, *i. e.*, from new moon to new moon, as is done now-a-days. The war begins on the thirteenth lunar day of the light half of Kârtika (November) under the generalship of Bhîshma and ends in the course of eighteen days ending with the Amâvâsyâ or new moon day of the following Âgrahâyaṇa or Mârgaśîrsha month. When a light half of a month is said to have preceded a dark half of a subsequent month, as Kârtika full moon is stated to have preceded the new moon of the following Âgrahâyaṇa month in the present case, there is no doubt whatever that during the Mahâbhârata period months were counted from full moon to full moon.

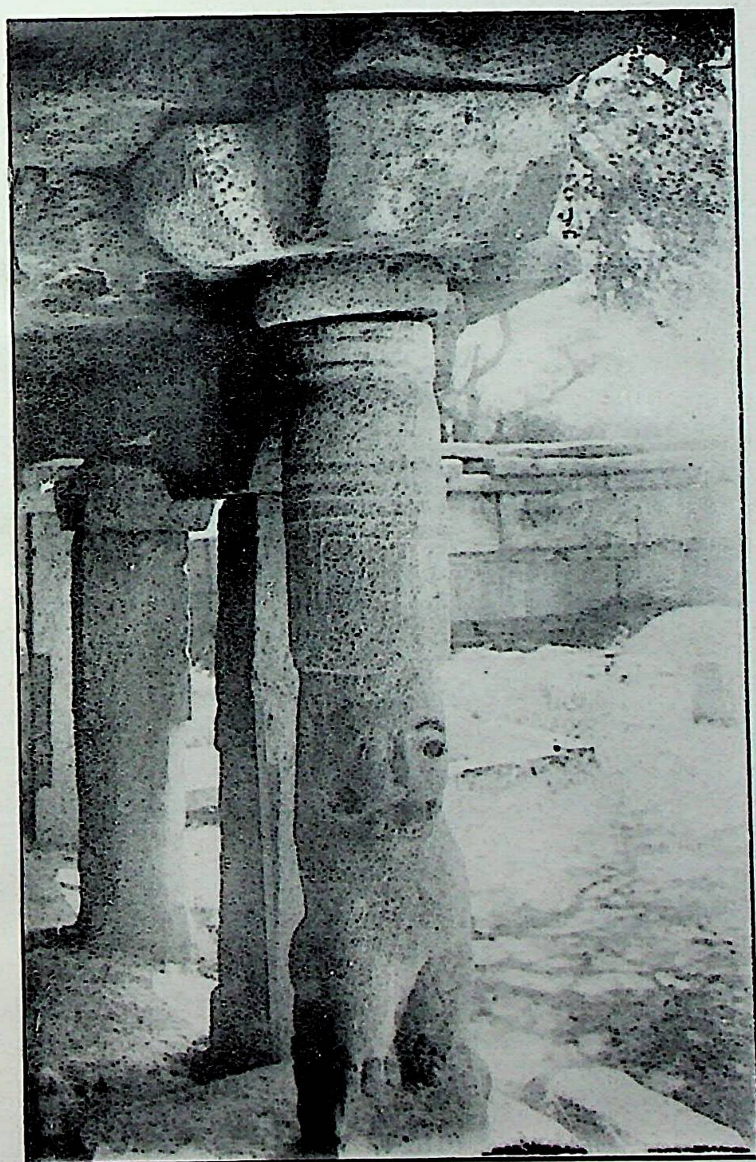
41. From the statement made by Balabhadra that he set out on his pilgrimage on the day with the constellation Pushya and returned on the 42nd day with the constellation Śravaṇa, that day being the memorable Amâvâsyâ day which proved fatal to Duryodhana, it is clear that the moon was regarded as traversing forty-one constellations, *i.e.*, nearly 1½ revolutions in the period of 42 days: This means, in other words, that the moon was regarded to traverse nearly a constellation or 13° a day. This is one degree more than the average velocity now fixed. This explains the supposed ominous union of seven constellations on the third lunar day of the dark half of Kârtika mentioned in the commentary. It is probable that while the full moon terminating the Âśvina month (September) happened in the constellation Mṛigaśira, it was believed to have taken place in the constellation, Revati,—a clear mistake of about 66 degrees.

42. It can also be clearly seen that this kind of error in the theoretical calculation was occasionally being set right by actual observation. Without actual observation of the position of the moon, it could not be stated that the moon was rather in the constellation Pushya than in Kṛittikâ on the third lunar day of the dark half of Kârtika, a point at which the moon was expected to be according to the theoretical calculation of the day. Relying upon the accuracy of their own theoretical calculation of the velocity of the moon and other planets per day, the only explanation they could offer for any error in the actual position of the planets was "an ominous deviation" from the fixed rate of motion portending evil to mankind.

43. From this it follows that the theoretical calculation of the position of planets was inaccurate to a degree or two and that the accumulation of this error was being set right by actual observation made at intervals. Rough as was their observation by



NORTH-WEST VIEW OF TABLESVARA TEMPLE AT GANGAVARA.



LION PILLAR IN THE PRAKARA OF TABLESVARA TEMPLE AT GANGAVARA.

naked eye, the observed points may be presumed to have been accurate to $\frac{1}{2}$ or $\frac{3}{4}$ of a degree though not to a second or a minute.

44. Now, it is stated that Bhîshma fell on the 7th lunar day of the dark half of Âgrahâyaṇa and that having laid himself on the bed of sharp-pointed arrows on the 11th lunar day of the same fortnight, he lived or retained his life till the arrival of the winter solstice on the 8th lunar day of the dark half of Mâgha. It is more than probable that the day of winter solstice or Uttarâyaṇa was the first lunar day of the first half of Mâgha and that Bhîshma did not die till seven days after the arrival of this auspicious day. It was a belief with the ancient Indians as with the modern that death during the day time of any lunar day of the light half of a month during the six months from winter solstice to summer solstice will lead to heaven. But Bhîshma happened to die on the 8th day of the dark fortnight. He is however said to have consoled himself by saying that as the day was within the first quarter of the month succeeding a moon-lit fortnight of the previous month, it might be regarded as being equal to the light half. Even to-day Indian astrologers are wont to regard the moon during the first five or seven days of any dark fortnight as being almost a full moon and auspicious.

If the 8th lunar day of the dark half of Mâgha was the day of winter solstice, then it may be presumed that the solstitial point receded by seven days or seven degrees during the epoch of the Vêdânga Jyôtisha. From this it follows that the Mahâbhârata war occurred about 500 years earlier than the period of the Vedânga Jyôtisha. If, on the other hand, the winter solstice happened on the first day of the Mâgha then the epoch of the war may be presumed to be the same as that of the Vêdânga Jyôtisha, 11th or 12th century B.C. It is however to be noted that according to the Vêdânga Jyôtisha the months were reckoned from new moon to new moon, whereas the counting according to the Mahâbhârata was from full moon to full moon.

45. The Vedânga Jyôtisha says regarding the position of solstitial colure as follows :—

Prapadyêtê Śravishṭhâdau sûryâ-chandramasâv udak I
Sarpârdhe dakshiṇârkastu mâghaśrâvaṇayos sadâ II

"At the commencement of the constellation Śravishṭhâ, the Sun and the Moon proceed towards the north and at the middle of the constellation, Âśleshâ, the Sun goes to the south ; the former (*i.e.*, uttarâyaṇa) happens in the month of Mâgha and the latter in the month of Śrâvaṇa always."

46. That the Mahâbhârata war took place about 1,200 B. C., is corroborated by the statement made in the Puranas that from Parikshit to the end of the Nandas there elapsed a thousand years.

47. The Text of Vimalabôdha's commentary runs as follows :—

Atraivodyogaparvaṇi.—

Kaumude mâsi revatyâm śaradante himâgame I
Sphîtasasyayute kâle kalpah kalpavatâm vara II

asyârthaḥ I

Kaumudi Kârtikapûrṇimâ tadyôgâtkaumudah âśvino mâsah. Sa cha [1] shaḍ-vimśe revatyâm Krishṇatritîyâyâm [2] bhagavad-yânam. Asyaiva [3] krishṇâsh-ṭamyâm bharaṇyâdi pushyântaih sapta-nakshatrair anishṭa-vaśâd ekayoga-bhûtâyâm

1. tasya cha.
2. Krishṇa-shashṭhyâm.
3. asyaivâshṭâvimśe krishṇâshṭamyâm.

Yudhishṭhirasamîpe Śrîkṛishṇâgamanât ubhaya-balasya Kurukshêtra-gamanam. Baladevena tîrtha-yâtrâ cha. Tadanu saptamâddivasâd amâvâsyâ bhavishyatîti Kṛishṇavâkyâd amâvâsyâyâm śibira-nirmâṇa-pûrvakam yuddhârambhâya sangrâma-bhûmyavataraṇam. Tadanu Kârtikadvâdaśyâm [1] arishṭavaśena trayodaśî-chaturdaśî-pûrṇimâtithitraya-yogât aparadine nirgatatrayodaśyâm Bhîshmayuddhâ-rambhah

Tadanu daśabhir dinaih âgrahâyaṇyâm kṛishṇasaptamyâm [2] Bhîshmapatanam. Tadanu panchabhir dinaih kṛishṇadvâdaśyâm Droṇapatanam. Tadanu dinadvayena Karṇapatanam chaturdaśyâm. Tadanu amâvâsyâyâm Śalyapatanam Balabhadrâ-gamanam cha. Duryodhanorubhango râtrau sauptikam cha. Tathâ cha Gadâ-parvaṇi Balabhadravâkyam.—

Chatvârimśad ahâny adya dve cha me nissṛitasya vai l
pushyê cha samsthitaśchâham śravaṇê punar âgatah l

Śalya, chap. 34, 6.

iti Balabhadra-vâkyâd âśvinâshṭavimśe Balabhadratîrthayâtrâ bhûtâ Âgrahâyaṇâ-mâvâsyâyâm [3] tîrthayâtrâm samâpya Balabhadrasyâgamanam. Kârtika trayodaśî [4] dinât prabhṛiti Âgrahâyaṇâmavâsyâdinaparyantam [5] ashṭâdaśâbhyantara êva mahâ-bhârata-yuddha-samâptih.

Atra viśêshah.—Uktam Ânuśâsane dânadharme Yudhishṭhiravâkyam.
Ushitvâ śârvarîh śrîmân panchâśannagarottame

iti, Âgrahâyaṇa-daśamîdinât prabhṛiti mâgha-praveśa-sankrânti-dinaparyantena panchâśaddinâni bhavantîti vyâkhyâ. Âgrahâyaṇaikâdaśî-dinâtprabhṛiti [6] mâghasankrânti-kṛishṇâshṭamî dinam yâvat ashṭâ-panchâśaddinâni bhavanti. Tathâ cha dânadharme Bhîshmavâkyam.

Parivṛitto hi bhagavân sahasrâmśur divâkarah !
ashṭa panchâśatam râtryaśśayânasyâdya me gatâh !
śareshu niśitâgreshu yathâ varshaśatam tathâ !
mâgho yam samanu prâpto mâsah puṇyo yudhishṭhira !

Anu. Chap. 273, 26-28.

Yadyêvam katham kṛishṇâshṭamyâm mṛitasya Bhîshmasya śuklâshṭamyâm karma vidhîyate

Tathâ cha dânadharme Bhîshma-vâkyam.—
Tribhâgaśêshah paksho' yam śuklo bhavitum arhati !

Anu. Chapter 273, 28.

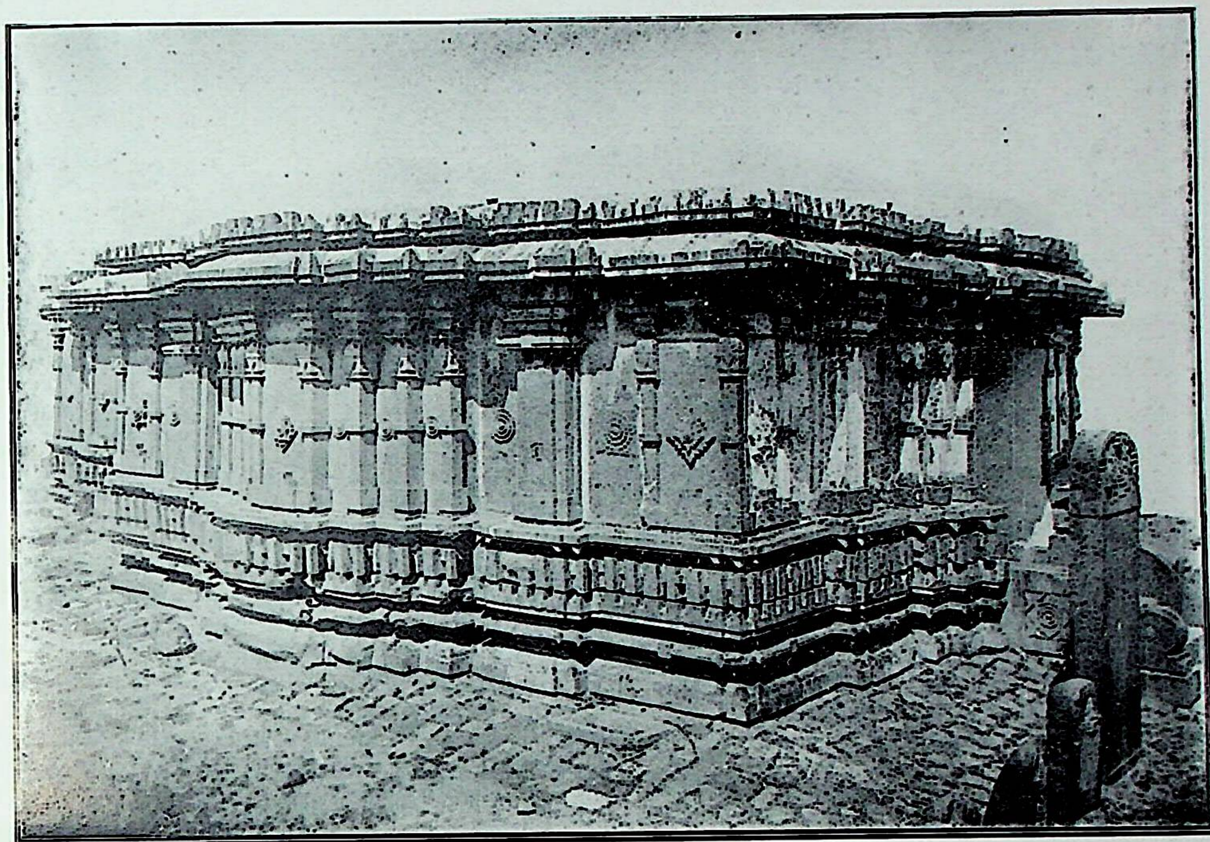
" In the same Udyôga-parva :—

' O, the best of those who are possessed of the knowledge of time, the epoch (of the Great War began) in the month of Âśvina, the full moon of which happened in the constellation of Rêvati, at the end of autumn and the beginning of the dewy season with the abundance of crops.'

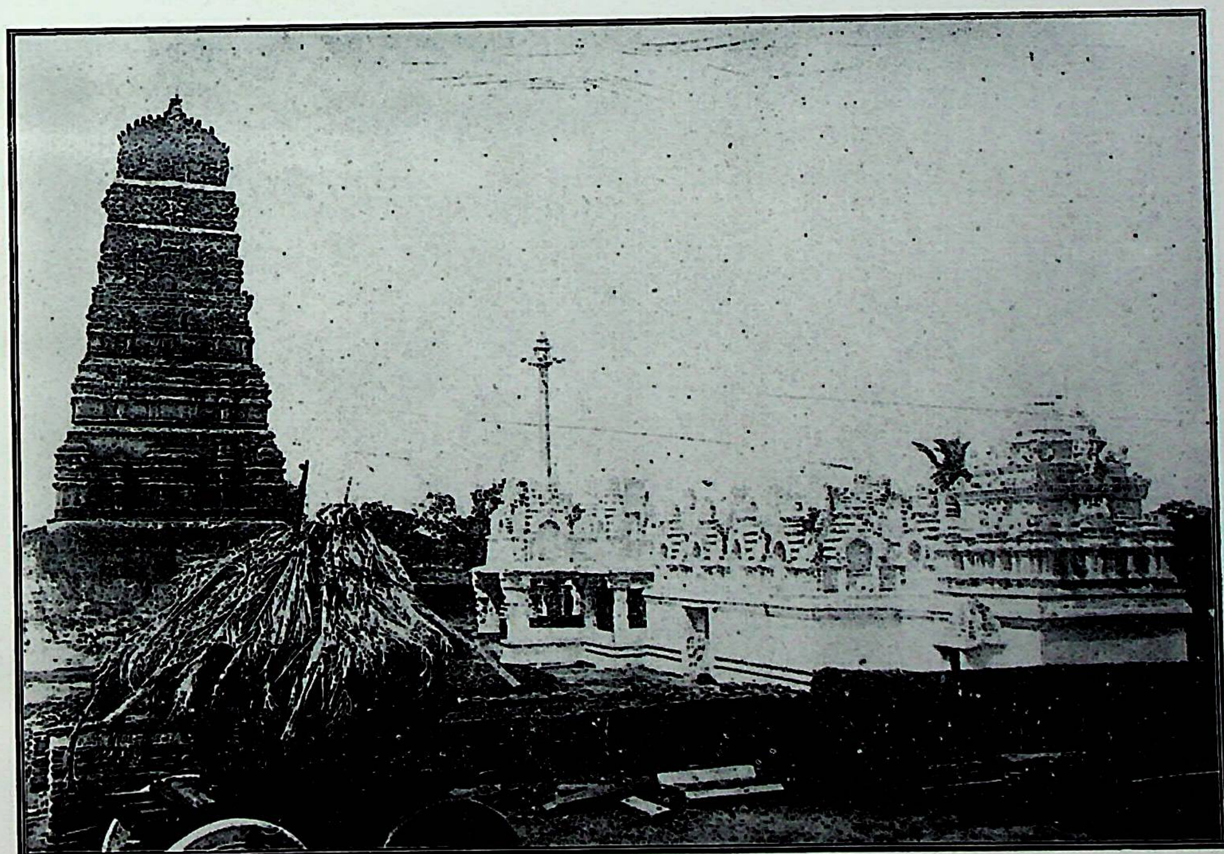
The meaning of this is :—

The word Kaumudî means the full moon of the month of Kârtika. (*i.e.*, at the end of Âśvina). As the end of the previous month is connected with this full moon,

1. Kârtikadvâvimse.
2. Tṛitîya Kṛishṇasaptamyâm.
3. Agrahâyana daśame : mâvâsyây m.
4. Kârtikatrayovimsâtprabhṛiti.
5. Agrahâyaṇadaśamadinaparyantam.
6. Agrahâyaṇatṛitîya dinâtprabhṛiti.



NORTH-EAST VIEW OF PARSVANATHA BASTI AT HEGGERE.



NORTH-EAST VIEW OF TERUMALLESVARA TEMPLE AT HIRIYUR.

the Âśvina month is called Kaumuda. This full moon-day happened on the twenty-sixth constellation, Revati. The Lord's (Krishna's) journey began on the third lunar day of the dark half of Kârtika. Then on the 8th lunar day of the same dark half of Kârtika with the 28th constellation, *i.e.*, Bharaṇi united unnaturally and ominously enough with the seven contellations ending with Pushya, Kṛishṇa arrived at the camp of Yudhishṭhira. The very day the opposing armies marched to the Kurukshêtra, and Balabhadra set out on his pilgrimage. Then on the day of Amâvâsyâ (new moon) which, as predicted by Kṛishṇa, occurred seven days after the arrival of the armies at the Kuṛukshêtra, the opposing armies marched to the battle-field after making their encampments in the rear.

Then on the 13th lunar day, after the 12th lunar day of the light half of Kârtika, on which the 13th, the 14th and the 15th tithis came together, the battle ensued under the command of Bhîshma. Then in the course of ten days ending with the seventh lunar day of the dark half of Āgrahâyaṇa (Mârgaśîrsha) there was Bhîshma's fall.

Then in five days ending with the 12th lunar day of the same dark half of Āgrahâyaṇa there was Drôṇa's fall.

Then in two days ending with the 14th lunar day of the same dark half there was Karṇa's fall.

Then on the day of the new moon there occurred together Salya's fall, Balabhadra's return from his pilgrimage, the breaking of the thighs of Duryôdhana, and other exploits in the same night.

In the Gadâyuddhaparva Balabhadra says :—' From the day of my setting out for pilgrimage to this day of my return there have elapsed 42 days. I set out on the day with the constellation Pushya and returned this day with the constellation Śravaṇa.'

From this statement of Balabhadra it is clear that Balabhadra set out on the third lunar day of the dark half of Kârtika and after completing his pilgrimage returned the the new moon day of Āgrahâyaṇa and that within the period of eighteen days from on thirteenth day of the light half of Kârtika to the 15th Amâvâsyâ day of Āgrahâyaṇa, the war terminated.

48. The following facts deserve particular notice here :—

At the close of the Ânuśâsana Parva treating of Dâna and Dharma, Yudhishṭhira says :—" Having lived for 50 days in the suburb of the city, Bhîshma waited for the arrival of the winter solstice."

The fifty days referred to in the above verse, are those from the 10th lunar day of Āgrahâyaṇa to the day of winter solstice on the day of entry of the month of Mâgha. But the number of days from the 10th lunar dayof the dark half of Āgrahâyaṇa to the 8th lunar day of the dark half of Mâgha will however amount to 58. Accordingly Bhîshma says in the Dânadharma Parva " To me lying on the bed of sharp-pointed arrows there have elapsed 58 days and the duration appears to me like a hundred years."

' How is it then,' it may be asked, ' that while Bhîshma died on the 8th lunar day of the dark half of Mâgha ; the aniversary rite in his memory is being performed on the 8th lunar day of the light half ?' In reply to this Bhîshma himself has said as follows :—

'The month has three out of four parts yet to run ; and hence the part just elapsed deserves to be a light half.'

49. The Calendar of the Mahâbhârata War.

Âśvina Pûrṇimâ with Rêvati and Aśvini constellations.

This Pûrṇimâ ends Aśvina month and is called Kaumuda.

Krishṇapaksha or dark half of Kârtika.

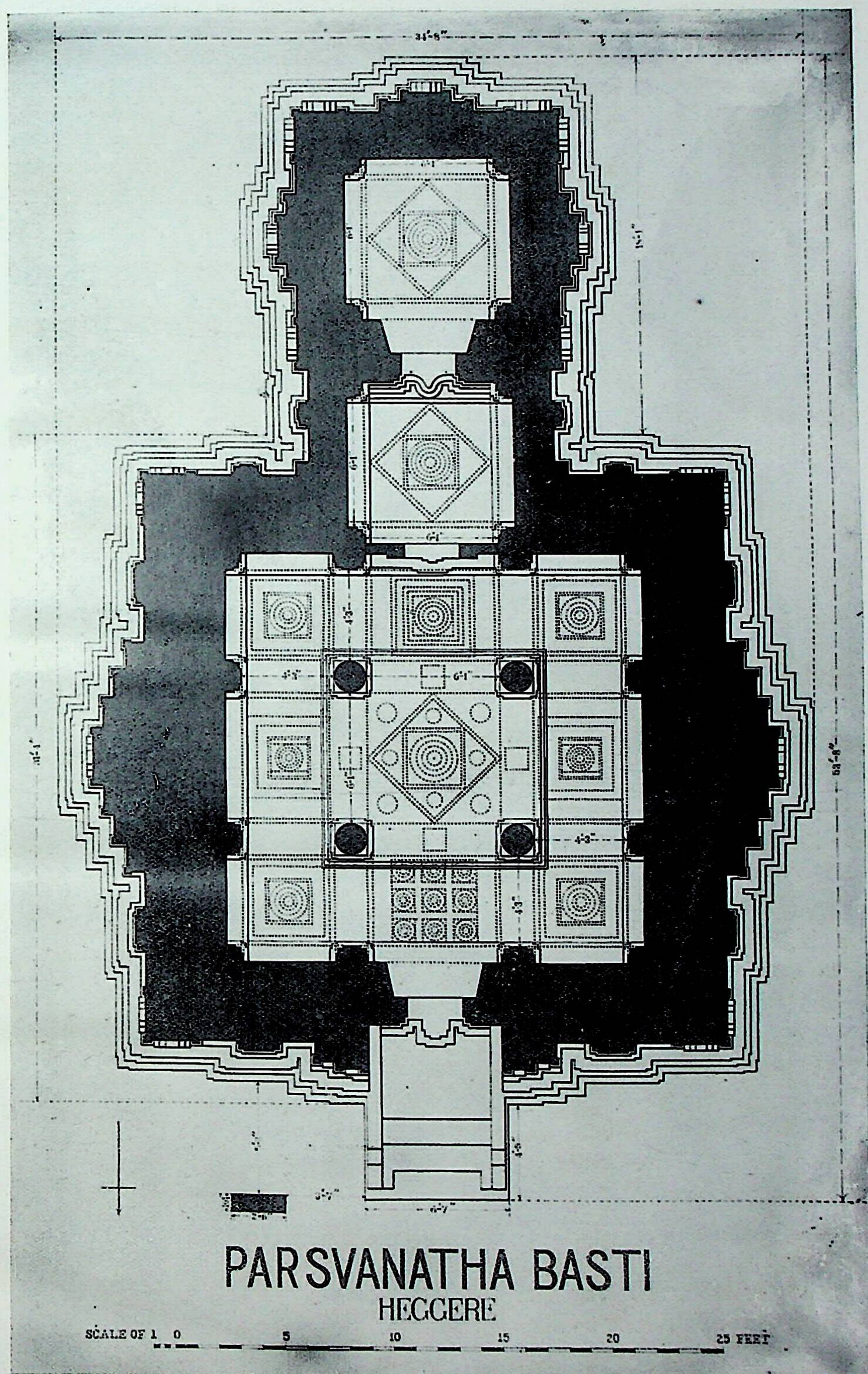
No.	Tithi	Constellation	Events
1.	Pratipat	an ominous union of the five constellations, Bharaṇî, Krittikà, Rêhini Mrigasiras, Ârdrà, and Punarvasu on these two days.	
2.	Dvitîya.		
3.	Tṛitîya	Pushya	Balaràma sets out on his pilgrimage and Krishṇa sets out to the camp of Yudhishṭhira. The opposing armies march to the Kurukshêtra.
4.	Chaturthî	Âślêsha	
5.	Panchamî	Makha.	
6.	Shashṭhi	Pûrvaphalguni.	
7.	Saptami	Uttaraphalguni.	
8.	Ashṭami	Hasta	Krishṇa predicts that Amâvâsyà will occur seven days hence.
9.	Navamî	Chitra.	
10.	Daśamî	Svàti.	
11.	Ekàdaśi	Viśàkha.	
12.	Dvàdaśi	Anûràdha.	
13.	Trayôdaśi	Jyeshṭha.	
14.	Chaturdaśi	Mûla	
15.	Amàvàsyà	Pûrva Âshàḍha	After strengthening their respective camps, the opposing armies march to the battle field.

Śukla paksha or light half of Kârtika.

No.	Tithi	Constellation	Events
16.	Pratipat	Uttara Âshàḍha.	
17.	Dvitîyà	Śravaṇa.	
18.	Tṛitîyà	Dhanishṭha.	
19.	Chaturthî	Śatabhishak.	
20.	Panchamî	Pûrva Bhàdrapada.	
21.	Shashṭhî	Uttara Bhàdrap da.	
22.	Saptamî	Revati.	
23.	Ashṭamî	Aśvini.	
24.	Navami	Bharaṇi.	
25.	Daśamî	Kṛittika.	
26.	Ekàdaśî	Rôhiṇi	
27.	Dvàdaśî	Mṛigasiras.	
28.	Trayôdaśî	Ârdra	The ba tle ensu s und : the command of Bhishma.
29.	Chaturdaśi	Punarvasu	
30.	Pûrnimà	Pushya.	End of Kàrtika.

Kṛishṇapaksha or dark half of Âgrahâyaṇa known as Mârgaśîrsha.

No.	Tithi	Constellation	Events
31.	Pratipat	Âślesha.	
32.	Dvitîyà	Makha.	
33.	Tṛitiya	Pûrva Phalguni.	
34.	Chaturthî	Uttara Phalguni	
35.	Panchamî	Hasta.	
36.	Shashṭhî	Chitra.	
37.	Saptamî	Svàti	Fall of Bhîshma.
38.	Ashṭamî	Viśàkha	Drôṇa takes up the command.
39.	Navamî	Anûràdha.	
40.	Daśamî	Jyeshṭha.	
41.	Ekàdaśî	Mûla.	
42.	Dvàdaśi	Pûrva Âshàḍha	Fall of Drôṇa.
43.	Trayodaśî	Uttara Âshàḍha	Karna takes up the command.
44.	Chaturdaśî	Uttara Âshàḍha	Fall of Karna.



PLAN OF PARSVANATHA BASTI AT HEGGERE.

Mysore Archæological Survey.



45	Amàvàsyà	.. Śravaṇa	.. Fall of Śalya, Balabhadra's return from his pilgrimage. The breaking of Duryodhana's thighs by Bhîma ; and the night exploits.

Śukla paksha or light half of Āgrahâyaṇa.

46.	Pratipat	.. Dhanishṭha.	
47.	Dvitîyà	.. Śatabhishak	
48.	Tṛitîyà	.. Pûrva Bhàdrapada.	
49.	Chaturthî	.. Uttara Bhàdrapada.	
50.	Panchamî	.. Rêvati.	
51.	Shashṭhî	.. Aśvini.	
52.	Saptamî	.. Bharaṇi.	
53.	Ashṭamî	.. Kṛittika.	
54.	Navamî	.. Rôhiṇi.	
55.	Daśamî	.. Mṛigaśira .	
56.	Ekàdaśî	.. Ārdra.	
57.	Dvàdaśî	.. Punarvasu.	
58.	Trayodaśî	.. Pushya.	
59.	Chaturdaśî	.. Āślesha.	
60.	Pûrnimà	., Āślesha	.. End of Agrahàyana or Màrgaśîrsha.

Kṛishṇapaksha or dark half of Pushya.

61.	Pratipat	.. Makha.
62.	Dvitîyà	.. Pûrva Phalguni
63.	Tṛitîyà	.. UttaràPhalguni.
64.	Chaturthî	.. Hasta
65.	Panchamî	.. Chitra.
66.	Shashṭhî	.. Svàti.
67.	Saptamî	.. Viśàkha.
68.	Ashṭamî	.. Anûràdha.
69.	Navamî	.. Jyêshṭha.
70.	Daśamî	.. Mûla.
71.	Ekàdaśî	.. Pûrva Āshàḍha.
72.	Dvàdaśi	.. Uttara Āshàḍha.
73.	Trayodaśi	.. Uttarâshàḍha.
74.	Chaturdaśî	.. Śravaṇa.
75.	Amàvasyà	.. Dhanishṭha.

Śuklapaksha or light half of Pushya.

76.	Pratipat	.. Dhanishṭhà.	
77.	Dvitîyà	.. Śatabhishak.	
78.	Tṛitîyà	.. Pûrvà Bhàdrapada.	
79.	Chaturthî	.. Uttârà Bhàdrapada.	
80.	Panchamî	.. Rêvati.	
81.	Shashṭhî	.. Aśvinî.	
82.	Saptamî	.. Bharaṇi.	
83.	Ashṭamî	.. Kṛittika.	
84.	Navamî	.. Rohiṇi.	
85.	Daśamî	.. Mṛigaśiras.	
86.	Ekàdaśî	.. Ārdra.	
87.	Dvàdaśî	.. Punarvasu.	
88.	Trayôdaśî	.. Pushya.	
89.	Chaturdaśi	. Āślêsha.	
90.	Pûrnimà	.. Makha.	End of Pushya.

Kṛishṇapaksha or dark half of Mâgha.

91.	Pratipat	.. Makha.
92.	Dvitîyà	.. Pûrva Phalguni.

93. Tṛitîyà .. Uttara Phalguni.
94. Chaturthî .. Hasta.
95. Panchamî .. Chitra.
96. Shashṭhî .. Svàti.
97. Saptamî .. Viśàkha.
98. Ashṭamî .. Anûràdha .. Uttaràyaṇa day: The death of Bhîshma.
99. Navamî .. Jyêshṭha.
100. Daśamî .. Mûla.
101. Ekàdasî .. Pûrva Âshàḍha.
102. Dvàdaśî .. Uttara Âshàḍha.
103. Trayodasî .. Uttara Âshàḍha.
104. Chaturdaśî .. Śravaṇa.
105. Amàvàsyà .. Dhanishṭhà and Śatabhishak.

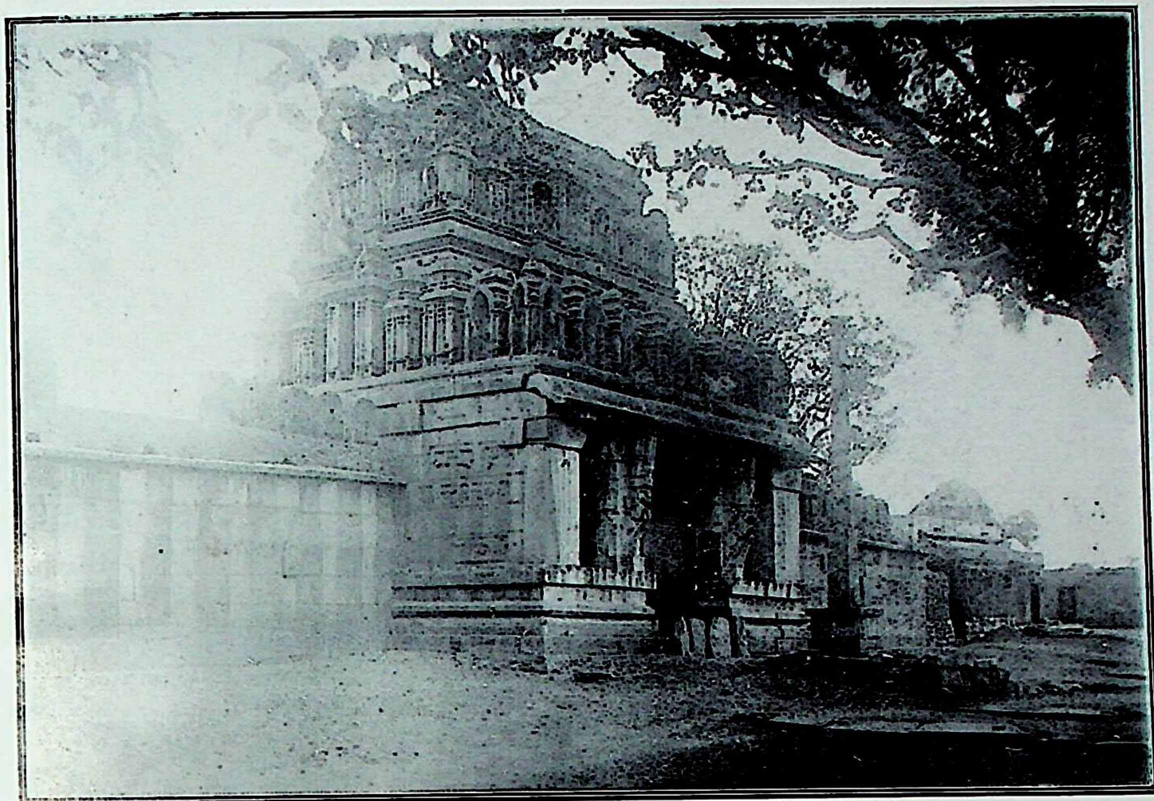
50. The archaic style, words and metre of the so-called dushkara or difficult verses of the Mahâbhârata furnish an additional proof in support of such a remote antiquity claimed for this epic on astronomical grounds. In the first chapter of the Âdiparva of the Mahâbhârata, a verse (No. 117) regarding the number of difficult verses is put in the mouth of Vyâsa, the author of the epic, as follows: "There are eight thousand and eight hundred verses. I know and Śuka also knows their meaning; it is doubtful whether Sanjaya knows them or not." A few of these verses are said to have been commented upon by Dêvasvâmi, Janamêjaya, Vikramârka, and Bhôja, king of Dhârâ. Bhagavad Vimalabôdhâchârya is another commentator, who in his commentary called Dushkaraślokaṭippaṇî refers to Dêvasvâmi and other earlier commentators mentioned above.

51. Many of these verses show the characteristics of the old *gâthâs* found in the Brâhmaṇas and the Sûtras. Elision of suffixes in the nominative and accusative plural, separation of Upasargas or particles from verbs, use of verbs of the middle voice (âtmanêpada) in the active voice (parasmaipada) and vice versa, occurrence of words now obsolete and metrical irregularities are some of the characteristics found in the archaic verses.

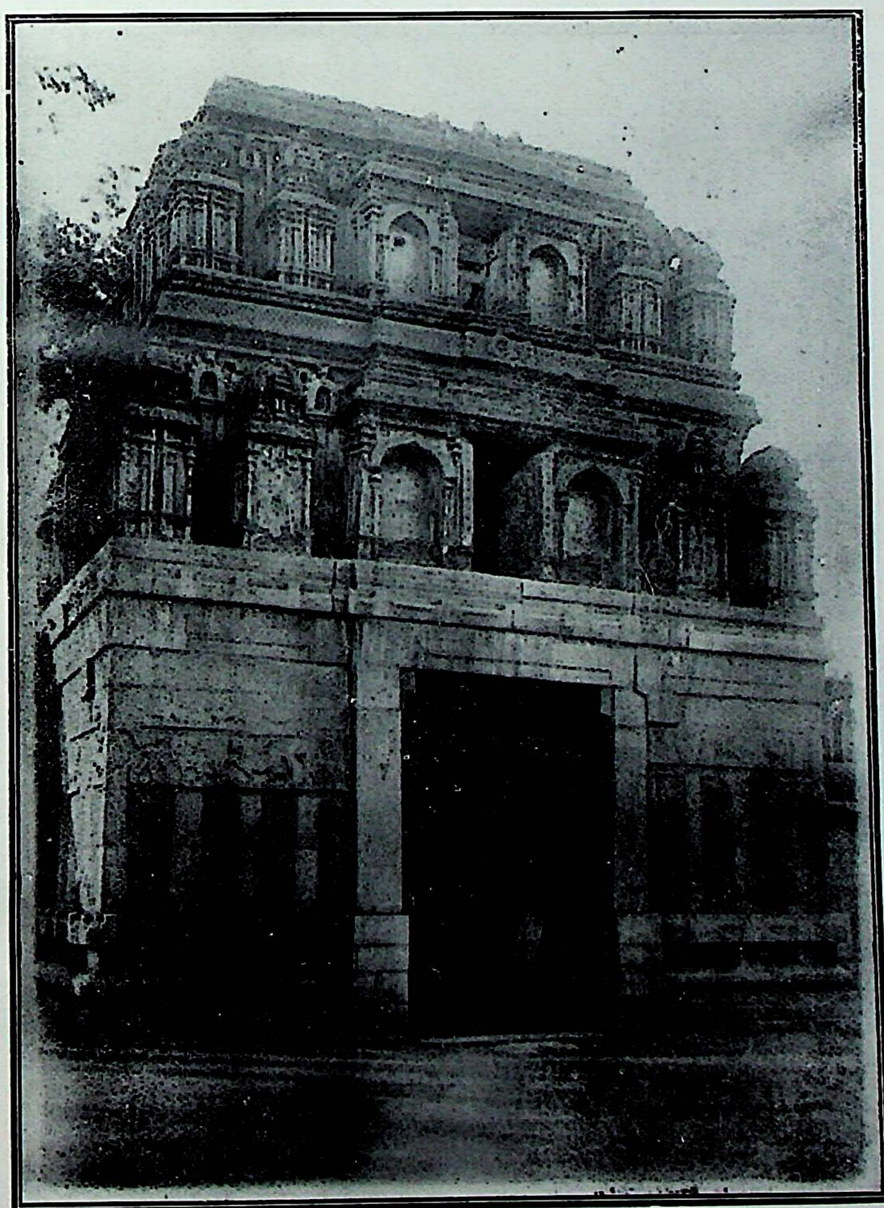
52. A few verses selected from each of the parvas are quoted here in illustration of their *gâthâ* style :—

pra [1] pûrvagau pûrvajau chitrabhânû
girâ vâm śamsâmi tapasâ hyanantau l
....
adhikshipantau bhuvanâni viśva [2] 1. 3. 1.
janyarthamuktam [3] bahu tattadagryam I. 215, 11.
saha strîbhiḥ Draupadîm âdi [4] kṛitvâ II. 83, 17.
striyam samâbhâshasi [5] durvinîta II. 93, 24.
adhîyatâm [6] japatâm juhvatâm cha III. 47, 12.
ukte vâkye chottaram me bravîhi [7] III. 136, 7
âraliko [8] govikartâ [9] sûpakartâ niyodhakaḥ. VI. 3. 19.
tataḥ param bhavitâ bhavyamêva [10] . V. 10, 23.

1. particle separated from the verb.
2. elision of plural suffix.
3. now obsolete.
4. ungrammatical.
5. This ought to be in the middle voice.
6. Do do do
7. ungrammatical.
8.—9. The custom referred to here is very old.
10. ungrammatical.



OUTER VIEW OF MAHADVARA OF CHANNAKESAVA TEMPLE, KAIDALA.



INNER VIEW OF GOPURA OF CHANNAKESAVA TEMPLE, KAIDALA.

53. The following verse (I, 1, 236) is a typical example of metrical irregularities found in the Mahâbhârata :—

yadâśrausham Drôṇaputrâdibhistaih
hatânpânchâlân Draupadêyânscha suptân.
kṛitam bîbhatsam ayaśasyam cha karma
tadâ nâśamse vijayâya Sanjaya.

54. It may therefore be presumed that such verses as are characterised by *gâthâ* style and by metrical and grammatical irregularities form the original Mahâbhârata and that such other verses as follow Pâṇini's Grammar and Pingalas' metrical rules are later interpolations. It may be also presumed that the story narrated in the archaic verses is the main subject of the Mahâbhârata proper and that the detailed account of the main subject as well as the illustrative stories related in the Upâkhyânas are later interpolations as indicated by the classical style of the composition.

55. Hence it may be concluded that the Mahâbhârata proper is as old as the 10th century B.C. both on the ground of its astronomical reference to the solstitial colure in Ardhâślesha and Śravishṭhâ and of its archaic style.

If the passage referring to the sostitial colure were to be regarded as a quotation in the Mahabharata from an older work, even then the Mahâbhârata could not be taken to be later than 400 B.C., because the archaic verses of the Mahâbhârata are evidently pre-Pâṇinian.

(2) The Kautiliya Arthasastra and the Panchatantra.

56. After a long and minute study of the various recensions of the Panchatantra, both Dr. J. Hertel and Dr. F. Edgerton have arrived at the conclusion that the Panchatantra is a work designed to teach political wisdom. In his Panchatantra Reconstructed (Volume II P. 185) Dr. Edgerton says "I think Hertel is right in believing that the author conceived the work as one that should teach political wisdom." The Kashmerian recension of the Panchatantra is said to bear the title Tantrâkhyâyika and in the opinion of Dr. Hertel it dates from about 200 B. C. Now if it can be shown that the stories of the Panchatantra are based upon the political principles taught in the Kauṭiliya Arthaśâstra, it will necessarily follow that the epoch of 350-300 B.C. assigned to the Arthaśâstra is not far from the truth.

57. The titles such as separation of friends, winning of friends, war and peace, the loss of one's acquisition, and hasty action, given to the five books of the Panchatantra are political ideas explained in no earlier work than the Arthaśâstra. They are adumbrated with appropriate illustrative stories in the Panchatantra. The framing and narrating of stories to illustrate religious, philosophical, moral, and political ideas was one of the most impressive educational methods adopted by the Hindus as early as or even earlier than, the Buddhistic period. The Buddhist Jâtaka tales are an instance in point. In most of the early Sûtra works of the Jainas, ethical and philosophical principles are illustrated with impressive stories. The Shashṭhi-tantra of Sânkhya system is said to have consisted of stories to explain the subtle principles of the Sânkhya philosophy.

58. There is reason to believe that the author of the Panchatantra is indebted to the Arthaśâstra for the use of the word Prakṛiti in the sense of a friend or an enemy (Mitraprakṛiti and Ariprakṛiti) [1]. A friend or an enemy inside a State is called abhyantara prakṛiti and outside a State, bâhyaprakṛiti [2]. In the 15th Book entitled

1. Arthaśastra VI. 2.
2. Panchatantra I. Story 1, P. 66 (Edgerton's Ed.) ; and Arthasastra VIII. 2.

Tantrayukti of the Arthaśâstra, Châṇakya says that use of the word Prakṛiti in the sense of a friend or an enemy is his own device (svasanjna) which he explains as parair asamitaś-śabdah, a word not used by others. It follows therefore that the Panchatantra is decidedly later than the Arthaśâstra of Kauṭilya.

59. Besides making use of the technical terms devised and political ideas taught in the Arthaśâstra, the author of the Panchatantra not only mentions the name of Châṇakya as a writer on Nṛipaśâstra or Nîtiśâstra, but also makes verbatim quotations sometimes wrongly and sometimes rightly from the Arthaśâstra in support of his views.

60. To begin with, among the writers on political science, Châṇakya is mentioned in the very first verse of the Introductory Section of the Panchatantra.

Manavê Vâchaspatayê Sukrâya Parâśarâya sa-sutâya l
Châṇakyâya cha vidushe namo stu nṛipaśâstra-kartṛibhyah ll

61. This verse is said to be found in the Tantrâkhyâyika, the Southern Indian Panchatantra, the Nepalese Edition, the Hitoâpadêśa, and the Jaina Version of the same. It does not however appear in the Bṛihatkatha and the Pahlavi version of the Panchatantra.

62. What is said in the Arthaśâstra in praise of Daṇḍanîti, law and order, is applied in the same words in the Panchatantra to the commendation of what is called lôkayâtra, the course of life in the world as follows :—

Arthasàstra I. 4.

Ânvikshakî trayî-vârtânâm yoga-kshema-sàdhano daṇḍah tasya nîtih daṇḍa-nîtih, alabdhalàbhàrthà labdhaparirakshinî rakshita-vivardhanî vṛiddhasya tîrthêshu pratipàdinî cha tasyàm àyattà lokayàtrà.

Panchatantra. I. 1.

alabdham artham lipseta labdham rakshed avekshayà ï
rakshitam vardhayen nityam vṛiddham pàtreshu nikshipet ïï
alabdhalàbhàrthà labdhaparirakshiṇî rakshita-vivardhanî vardhitasya tîrthapratipàdinî chêti lokayàtrà.

63. Here the words beginning with alabdhalâbhârtha in the Panchatantra are used in praise of lôkayâtrâ, while they are more appropriately used in the Arthaśâstra in praise of daṇḍanîti, law and order. There can therefore be no doubt that the author of the Panchatantra has borrowed words and phrases from the Arthaśâstra and used them to his purpose, not taking care to consider their contextual connection.

64. Again in the Frame story (I. 1), Dr. Hertel has included a verse which Dr. Edgerton has excluded as not belonging to the original recension of the Panchatantra. The verse appears in the Arthaśâstra in commendation of activity and effort with no attention to auspicious or inauspicious time as distinguished by astrologers, while in the Panchatantra, the same verse with some other verses is used in praise of wealth and its usefulness for trade undertaken on an auspicious day with a good star.

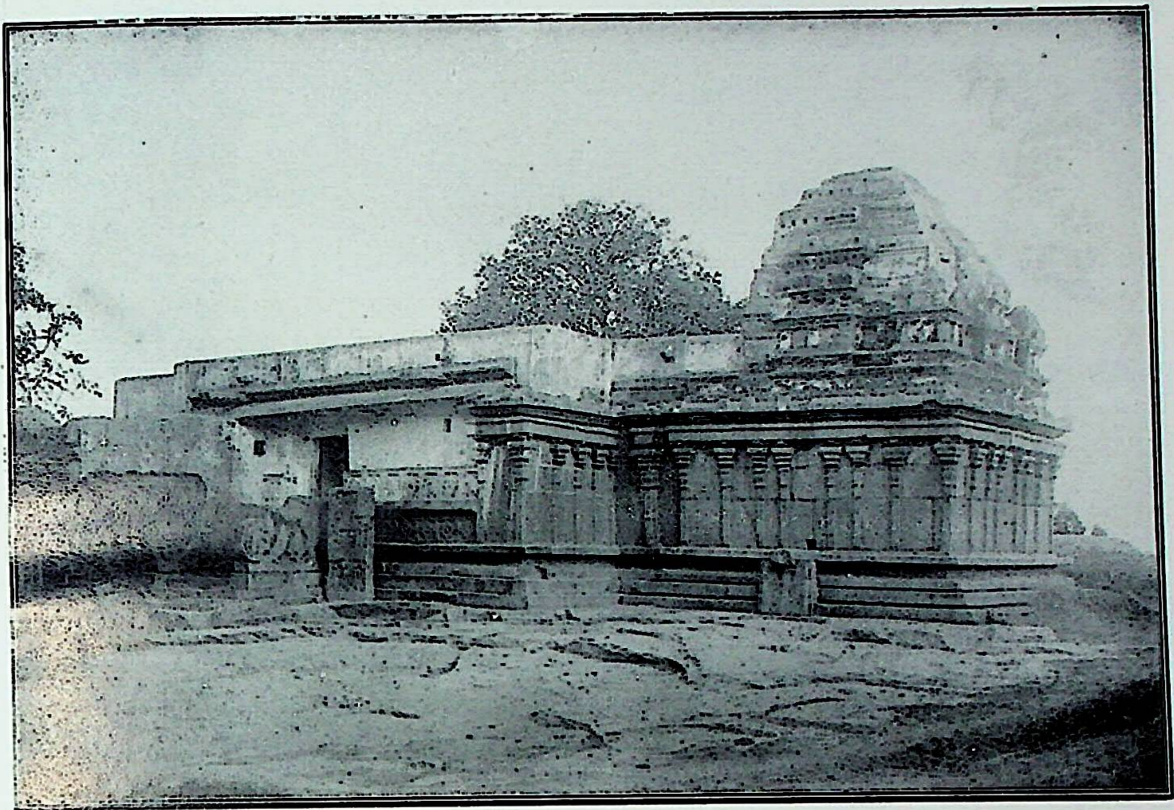
Arthasàstra IX. 4.

Nakshatram atipṛichchhantam
bàlamartho tivartate ï
arthô hyarthasya nakshatram
kimkarishyanti târakâh l
arthair arthâh prabadhyante
gajâh pratigajairiva l

Panchatantra I. 1.

Arthair arthâ nibadhyante
gajair iva mahàgajàh ï
nahyanarthavatâ śakyam
vânijyam kartumîhayâ ll
Êvam sampradhârya Mathurâgàmini vâṇijyabhâṇḍâni
samàhṛitya saparijanah
śubhedine śubhâyâm tithau nissṛitah.

65. Again the unsuitability of the quotation to the context in which it is found in the Panchatantra is doubtless an indication that it is from a work in which it has a suitable contextual connection. While citing the opinion of Bhâradvâja that a minister



NORTH-WEST VIEW OF GANGADHARESVARA TEMPLE AT KAIDALA.



DVARAPALAKA FIGURES OF KESAVA TEMPLE, HORAMANE KAVAL.

should usurp the throne of a kingdom to which there is no powerful claimant, Châṇakya gives expression to a proverbial saying that a woman who advances her love of her own accord will curse the man who rejects her, and quotes in support of Bharadvâja's view a verse meaning that an opportunity offers itself only once and will scarcely recur when it is sought. As it is usual with the Hindus to compare sovereignty to a woman, better still, to the goddess of fortune, it follows that the quotation of the proverb in this context is quite appropriate. But in the Panchatantra (III 5) this proverb is quite inappropriately quoted to justify the slaying of an enemy before he proves too powerful. This is how the quotations appear in the two works :—

Arthaśâstra V. 6.	Panchatantra III. 5.
Neti Bharadvàjah-pramri- yamâṇe ràjany amâtyah . . . . svayam râjyam grihṇîyât । râjyakâraṇâ- dd hi pitâ putram pu- trâś cha pitaram abhi- druhyanti । tat svayam upasthitam nàvamany- êta । svayam uparuddhâ hi strî tyâjyamanâ- bhiśapatîti lôka-pra- vâdah. kâlaś cha sakṛid abhyêtî yam naram kâlakânkshiṇam durlabhassa punas ta- sya kâlah karma chikîrshatah ॥	Hînaś śatrur nihantavyah yâvan na balavân bhavet । sanjâta-balapaurushyah paśchâd bhavati durjayah ॥ api cha svayam upagatâ- śrîh tyâjymânâ bhi- śapatîti lôkapravâdah uktam cha. kâlo hi sakṛid abhyeti yam naram kâlakânkshiṇam durlabhas sa punas tasya kâlah karma-chikîrshatah.

66. In Book I, 11, the author of the Panchatantra refers to a Śâstra and quotes a passage from it to elucidate the five elements of Counsel. A comparison of the passage quoted in the story with that found in the Arthaśâstra will make it clear that the Śâstra referred to here is no other than the Arthaśâstra.

Arthaśâstra. I. 15.	Panchatantra.
Karmaṇâm ârambhô- pàyah purushadravya- sampat dêśakâla- vibhâgah vinipàta -pratîkàrah kàrya- siddiś chêti pan- chàngo mantrah.	śâstrê châbhihitah panchângo mantrah । tad yathâ-karmaṇâm ârambhôpâyâh purushadravya- sampat dêśakàlavibhàgah, vini- pâtapratîkârah kàryasiddhi- śchêti.

67. A comparison of the following passage with that found in the Arthaśâstra furnishes additional evidence to prove that the Arthaśâstra was very well known to the author of the Panchatantra and that he had freely borrowed from the former :—

Arthaśâstra I. 14.	Panchatantra Book one Story 3.
Tulyakàriṇoh śilpo- pàkârê và vimànitah vallabhàvaruddhah samàhûya paràjitah pravàsopataptah . . . . tulyair antarhitah . . kàràbhinyastah . . . . . . kruddhavargah । pàpakarmàbhikhyàtah tatkulînô vàśamsuh . . bhîtavargah	sammànita-vimànitâh pratyàkhyàtâh kruddhâh lubdhâh parikshîṇàh svayamupagatâś chhadmanâ pravârayitum śakyâh atyanta-svakâràbhinyastâh samàhûya paràjitâh tulyakâriṇah śilpôpakàre vimànitâh pravàsôpataptâh tulyair antarhitâh pratyâhṛita- mànâh tathâtyâhṛita-vyavahàrâh tatkulînâśamsavah samavàyê

parikshîṇo atyâttasvah
kadaryô vyasanyatyâhi-
tavyavahâraścheti
lubdhavargah.

cha svadharmân na chalanti
samantâchchôpadhâkrityâśchíti

68. A close examination of the following citations from the two works will show how in compiling certain portions of the Panchatantra the author has borrowed passages from different portions of the Arthaśâstra :—

..Edgerton's Panchatantra
Bk. I, pp. 61—63.

Pancha mûla vyasanâni
tadyathâ abhâvah pradoshah
prasangah, pîḷanam guṇa-
pràtilomyam cheti . . . . . .
tatra prathamam tâvat
śvâmyamâtya janapada
durga kośa daṇḍamitrânàm
ekatamasyâpyabhâve

abhâvah ityavagantavyam
yadà tu bàhya-prakṛitayô
antah-prakṛitayo vâ
prakupyanti tat pradoshah
prasangah pûrvam ukta-
meva. striyo' kshâ mṛiga-
yà pànam ityâdi. tatra
striyokshâ . . . pànam iti
kàmajo vargah. vàkpàru-
shyâdih kopajo vargah
. . . .
pîḍanam ashṭadhâ daivâ-
gnyudaka vyâdhimàraka-
vishûchikà durbhikshàsurî
vṛishṭibhirbhavati ati-
vṛishṭiranâvṛishṭiràsu-
rî vṛishṭir uchyate.
tadetat pîḍanam I
guṇapràti lomatâ
nàma uchyate yadâ sandhivigraha-yânâsana
samśraya dvaidhîbhàvà-nàm shaṇṇàm
guṇà-nàm pràtilomyêna
vartate, sandhau prâptê
vigraham karôti . . -êvam

Arthasàstra.

guṇapràtilomyam abhàvah
pradoshah prasangah pîḍà
và vyasanam vyasyatyenam
śreyasa iti vyasanam,
svàmyamàtya janapada durga . . . . .
kośa daṇḍa mitra vyasanànàm
pûrvam pûrvam garîyah
ity àchàryàh VIII. 1.
. . . .
ràjno àbhyantaro bàhyo và
kôpa iti . . . antaramâtya kopaś
chàntahkopàt . . . . VIII 2.

kàmajastu mṛigayà dyûtam
striyah pànam iti
tasmàt kôpô garîyan vàkpâ-
rushyam arthadûshaṇam
daṇḍapàrushyamiti. VIII. 3.

daivapîḷanam agniruda-
kam vyàdhirdurbhiksham
iti VIII. 4.

shàḍgunyasya prakṛi-
ti-maṇḍalam
yônih. sandhi vigrahàsana
yànasamśraya

dvaidhîbhàvah
shàḍguṇyam.-

VII. 1

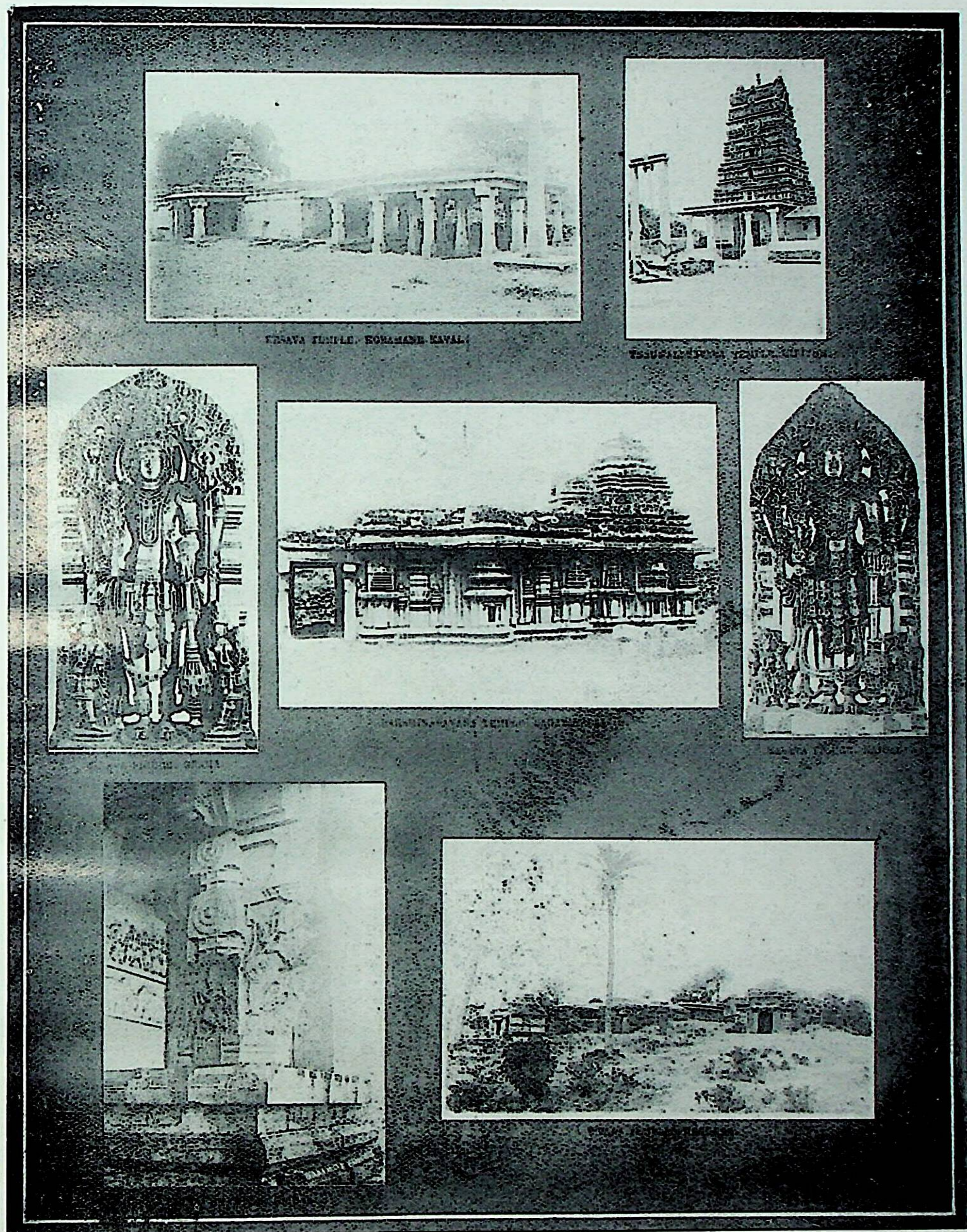
Arthasàstra I 12.

Mantri purohita-senâpati-yuva-
ràja dauvàrikàntarvansika praśâ-
stṛi samàhartṛi sannidhàtṛi pra-
deshṭṛi nàyakapaura vyàvahàrika
kàrmàntika mantri parishadâ-
dhyaksha daṇḍadurgàntapàlâ-
ṭavikeshu. śraddheyadeśa-
vesha śilpabhàshàbhijanàpadeśân
bhakti-sàmarthya-yogâchchàpa-sarpayet.

Hertel's Panchatantra III.

Mantripurohita senàpati yuva-
ràja dauvàrikàntarvansika
praśàstṛi samàhaṛtri sannidhàtṛi-
pradeshṭraśvàdhyaksha kośàdhya-
ksha gajàdhyaksha parishadabalâ-
dhyaksha durgapàla protkaṭa
bhṛityàṭavikàdayah para-
pakshe.

69. What confirms the indebtedness of the author of the Panchatantra to the Arthaśâstra for information about the grouping of States is the passage beginning with "Chaturmaṇḍalâvâsthânamidam" and ending with " evânyasthânavâsinah " (Panchatantra I, 1). This passage cannot be clearly understood without knowing what the



MISCELLANEOUS.

KESAVA TEMPLE, HORAMANE KAVAL. TERUMALLESVARA TEMPLE, HIRIYUR. KESAVA FIGURE, GRAMA. LAKSHMINARAYANA TEMPLE, SAGATAVALLI. KESAVA FIGURE, KAIDALA. PILLAR IN KESAVA TEMPLE, KAIDALA. ISVARA TEMPLES, HEGGERE.



A thaśâstra says regarding the formation of circles of States and groups of circles of four States each. The formation of a circle of States is thus described in the Arthaśâstra. (VI. 2.) :—

The conqueror, his friend and his friends' friends are the three primary kings constituting a circle of States. As each of these three kings possesses the five elements of sovereignty, such as the minister, the country, the fort, the treasury, and the army, a circle of States consists of eighteen elements. Thus it needs no commentary to understand that the three circles of States having the enemy of the conqueror, the Madhyama King or the Udâsîna King at the centre of such of the three circles are different from that of the conqueror. Thus there are four primary circles of States, twelve kings, sixty elements of sovereignty and seventy-two elements of States.

The meaning of the above passage is this :—

1. The conqueror's circle of States.
2. The enemy's circle of States.
3. The Madhyama King's circle of States.
4. and the Udâsîna King's circle of States.

Each circle consists of three kings and the four circles twelve kings. As each of the twelve kings has five elements, the total number of elements is sixty. These sixty elements with the twelve kings amount to seventy-two elements.

70. The passage of the Panchatantra runs as follows :—

Chaturmaṇḍalâ-vasthânam tvidam Sinhah sinhânuyâyî Kâkaravah kimvṛittah iti maṇḍalâni tatra cha sarvêshvêva grâmanagara-pattanâdhishṭhâna-khêṭa-kharva-ṭôdyânâgrahâra-kânana-vanasthânêshvêka êva sinhas sthânîyô bhavati katipayâh sinhânuyâyinah tantradharâh ; kâkarava-vargah madhyama-vargah ; kimvṛittâ evân-yasthâna-vâsinah.

Professor Edgerton translates the passage as follows :—

" Now the position of the four circles is as follows :—

The circles are the lion, the lion's retainers, the Kâkaravas, and the Kimvṛittas. Of these the lion alone is the local ruler in all the places of the country, villages, towns cities, settlements, farming and mountain hamlets, parks, villages granted to Brahmans, woods and forests. There are a certain number of lion's retainers who are the office-holders. The Kâkarava groups are the middle classes. The Kimvṛittas are of course those that occupy other positions."

To elucidate the translation, he adds a note at the foot of the page 276 as follows :—

" Nothing is known of these four circles, except what appears from this passage. Apparently they are supposed to be social divisions among the inhabitants of the lion's kingdom. They are perhaps conceived as corresponding vaguely to the four main castes of Hindu Society, though the correspondence is certainly far from perfect. The words Kâkarava, (a crow's voice) and Kimvṛitta (what became, perhaps miscellaneous groups) are wholly obscure in application."

71. If Professor Edgerton had however taken the trouble of consulting the Arthaśâstra, on the formation of a circle of States, he would have perceived no difficulty in explaining the passage of the Panchatantra and made no unwarranted reference to the four castes. What is really meant in the passage is the four circles of States belonging to (1) the Lion, (2) Lion's followers (3) the Kâkaravas and (4) the Kimvṛittas. Evidently the lion holds the conqueror's position and his circle of States is made up of (1) his own State (2) his friend's State and (3) his friend's friend's State. Sinhânuyâyî

is Madhyama King having a second circle of States made up of (1) his own State (2) his friend's State (3) his friends' friend's State. Kâkarava is an Udâsîna King having his own circle of three States. Evidently Kimvṛitta (what-became) is an enemy having his circle of States consisting of (1) his own State, (2) his friend's State, and (3) his friend's friend's State.

72. Among these four circles the lion holding a conqueror's position has his own villages, etc., and is planning to conquer the Kimvṛitta, his enemy.

73. It follows therefore that the Panchatantra is doubtless based upon the Arthaśâstra of Kauṭilya borrowing as it does not only ideas but also phrases and sentences here and there. Hence it may be asserted tnat the Arthaśâstra of Kauṭilya surely dates from about 300 B. C.

(3) Gudha-lekhya or Secret Writing.

74. Archæologists and numismatists are of opinion that so far back as the 4th and the 5th centuries B.C. the art of writing was very well known in India. Coins with the inscription 'Negama' in Brâhmi characters on the reverse are assigned by Prof. Rapson to at least the beginning of the 4th century B.C. Considering the references to writing in the earlier Buddhist Birth Stories, Prof. Buhler and other scholars held the opinion that writing was in existence in India even so early as the 6th century B. C. Those who have reason to believe in the indigenous origin of the Devanâgarî alphabet think that writing was in use so far back as the time of Janaka, King of the Vidêha Country, and father-in-law of Râma, the hero of Râmâyaṇa. It follows therefore that writing was current during the 4th century B. C. when Kauṭilya, the author of the Arthaśâstra, is believed to have flourished.

75. Considering the prevalence of espionage during the Maurya period as testified by Megasthanes there is reason to believe that along with writing there was also the contrivance of secret-writing devised for purposes of espionage. "If a mendicant woman" says Kauṭilya (I. 12) "is stopped at the entrance, the line of door-keepers, spies under the guise of father and mother, women artisans, court-bards or prostitutes shall, under the pretext of taking in musical instruments or through *secret-writing*, or by means of signs, convey the information to its destined place."

76. As will be seen, secret-writing differed in no way from ordinary writing then in use. What constituted the difference between them lay in changing the order of syllables of the words written or spoken. When spoken it is called Mlechchhita or confused speech and when written, gûḍhalekhya or secret-writing. There seem to have been many varieties of secret speech. While commenting on the sixty four arts mentioned in the Kâmasûtra of Vâtsyâyana, Yaśodhara ascribes the device of one variety to Kauṭilya and a second variety to Mûladeva and describes them as follows :—

yat sâdhu-śabdôpanibaddham apy akshara-vi-paryâsâd aspashṭârtham
tan mlêchchhitam gûḍha-vastu-mantrârtham I
tasya vikalpâ bahavaḥ pûrvâchâryôktâḥ I
tad yathâ Kauṭilîyam ||
I tâḍi-kshântasya kâdêścha svarayôr hrasva-dîrghayôḥ I
bindûshmaṇôr viparyâsâd durbôdham iti sanchitam ||
II akaukhagau ghaṅau chaiva chaṭau ñaṇau tapau namau I
yaśau rashau lasau chêti vahau kshalau jaḍau da bau ||
êtê vyastâ sthirâś śêshâ Mûladêvîyam uchyate ||
III graha-nayana-vasu-samêtam shaḍânanâ-kshâṇi sâgarâ munayaḥ ||
jvalanô gaṇḍakaśṛingam durliknitam gûḍha-lêkhyamidam || iti

77. "What, though grammatically formed, becomes unintelligible on account of changing the order of syllables in words is called Mlechchhita or confused speech, devised for secret information. There are many varieties of this form of writing devised by ancient teachers. For example, that which was devised by Kauṭilya is as follows :—

I. By changing the letters commencing with ta and ending with ksha for letters beginning with ka (and ending with ṇa), by changing short vowels for long ones, and by changing the four bindus (anusvâra, visarga, jihvâmûliya and upadhmânîya) for the four *ûshma* letters (ś, sh, s, h), respectively and *vice versa,* and written with trouble, it (the writing) is called *durbodha,* unintelligible.

II. Change of the one for the other in the pairs a and ka ; kha and ga ; gha and ṅa ; cha and ṭa ; ña and ṇa ; ta and pa ; na and ma ; ya and śa ; ra and sha ; la and sa ; va and ha; ksha and ḷa ; ja and ḍa; da and ba ; the rest being left as they are, constitutes Mûladeva's secret speech or writing.

III. Grahas (Soma cups or planets=9), nayana (eyes=2), Vasu (gods of the name=8), shaḍânana (six-faced God=6), aksha (senses=5), sâgara (oceans=4), munis (seven sages=7), Jvalana (fires=3), gaṇḍakaśṛinga (horn of the rhinoceros=1), syllables written in this order (*i. e.,* 9th letter in the first place, 2nd in its own place, 8th in the 3rd place, 6th in the 4th place, 5th in its own place, 4th in the 6th place, 7th in its own place, 3rd in the 8th place, and the first in the 9th place, constitute Gûḍhalekhya or secret-writing."

78. As an example of the last variety of secret writing, we may take the following sentence conveying secret intelligence to a king.

śatrur âyâti bahir dhâva

"The enemy comes ; run away."

These syllables when misplaced will read as —

vatrudhâbatiyâhirâ śa

The same expressed in the Mûladevîya form will read as follows :—

'yapsh ushâ śâpida vishdhâha

In the Kauṭiliya form it will read as follows :—

ṃâkṭhû ṭhaṭakî jâh' pîṭh gnaḍhâ

79. Verses with such misplacement of syllables or letters are called Vyâkulâkshara-śloka, or verses of confused letters in Tântric works. While commenting on the word Hrîmkâri ' the three hundred and first of the thousand names of Goddess Lalitâ in he Lalitâsahasranâma, Bhâskararâya refers to Vyâkulâkshara verses and writes as follows :—

tasyârthas tu svatantratantre vyâkulâkshara—ślôkênôktah :—

tvam kâmâmnâna praśavyô nâ namas agni mâ tvagra ।
rôma îyô kârvirśa ta nanta phâdulanân nibim । iti ।
dêvatâ-ratha-gômûka iti yô vêtti na kramam ।
sa vyâkulâksharê mûkô dêvatârathagô' pi san ॥

iti vâchana-kramah—

Translated into English this means :—

"The meaning of it (hrîm) is stated in the Svatantratantra in a verse in which the letters are put out of order, as 'tvam kâmâmnâ, etc.;' whoever does not understand the order pointed out in the word ' devatâratha gomûka ' has to shut his mouth in the interpretation of a verse of disordered syllables, though he may be riding in the chariot of the goddess."

80. What is meant in the above puzzle is this. In order to understand the proper order of syllables in a verse of deranged syllables, it is necessary to know the order of disorder pointed out in the word 'devatârathagomûka.'

81. Evidently the letters in 'devatârarthagomûka' are indicative of numerals according to the convention of Indian astronomers and astrologers. It is very well known to the students of Indian astronomy how in Indian astronomical works numerals are denoted by Ka and other consonants: The nine letters from Ka to jha or from ṭa to dha denote the nine digits in order. Na denotes cipher. The five letters from pa to ma signify the first five digits in order. The eight letters from ya to ha symbolise the first eight digits in order. Applying this rule to devatâ ratha gomûka, we can understand that it implies 8, 4, 6, 2, 7, 3, 5, 1, as the order of the disordered letters. Accordingly if the syllables in the deranged verse are put in order in the above way, the verse reads as follows :—

Vyomnâ prakâśamânatvam
grasamânatvam agninâ ǀ
tayorvimarśa î-kârah
binduṇâ tanniphâlanam ǁ

82. The meaning of this verse is that h in hrîm called Vyoma, sky, denotes light, or splendour and r termed fire indicates devouring. The letter î signifies the investigation of the idea conveyed by these two letters and the nasal sound the contemplation on the whole idea.

83. Attention may be drawn here to the writer's article on 'A theory of the Origin of the Devanâgarî Alphabet' published in the Indian Antiquary Volume for 1905, regarding the appropriateness of the names of the letters of the Brâhmî alphabet to their respective hieroglyphical symbols which they were in their origin.

84. It is to be noted that in the form of the secret writing devised by Kauṭilya the alphabet is divided into three groups, the vowels, the consonants and the bindus. Among the vowels, the short are substituted for the long and *vice versa.* Among the consonants, the thirty letters from Ka to Ksha without the ûshma letters are divided into two groups of fifteen each. The fifteen of the first group are substituted for the fifteen of the 2nd group in their serial order. The four bindus, Anusvâra, Visarga, Jihvâmûlîya and Upadhmânîya are replaced by śa, sha, sa, ha respectively in secret writing. This form is simple. The Mûladevîya form is simpler than this and must therefore be later than the Kauṭilîya.

85. The third variety is applicable to prose and changes the order of syllables in a group of nine syllables. As numbers are denoted by names of gods and things, this form seems to be quite later than that of Mûladeva's device and cannot be earlier than the 6th century A. D. when the collective name of planets was used for nine. The Tântric device may be of the same period in as much as it makes use of alphabetic letters to denote numerals.

(4) Schism Among the Early Jainas and the Date of Kanada.

86. Besides the later division of the Jainas into two branches, the Svêtâmbaras and the Digambaras, there are recorded seven more earlier splits in the Sthânânga, Uttarâdhyayana and other sûtras. These sûtras are written in the early form of the Prâkṛit language and cannot be later than the 6th century A. D. They furnish information about the teaching of Mahâvîra and the opposition he had to encounter not merely from the followers of other religions, but also from his own disciples. In connection

with other religions, a number of sects that have long been extinct are mentioned. The splits that occurred both during and after the life of Mahâvîra are termed Ninhavas denials, in the sûtra texts. They are so called because they originated among the followers of Mahâvîra himself. The Sthânânga-sûtra says as follows : (PP.468-469) :—

"When and after Lord Mahâvîra preached his doctrine, there were seven contradictions and denials of his teaching, such as (1) the doctrine of work in unlimited time, (2) the doctrine of the soul's extension, (3) the Avyakta doctrine, (4) the doctrine of momentary existence, (5) the doctrine of double sensation, (6) the doctrine of three or six categories, and (7) the doctrine of no bondage."

87. The teachers of the above doctrines are named (1) Jamali, (2) Tishyagupta, (3) Āshâḍhâchârya, (4) Āsâmitra, (5) Ganga, (6) Aulukya, and (7) Gôshṭha-mahiḷa.

88. Among the seven systems, the doctrine of three or six categories is said to have been founded by Aulukya, a descendant of Ulûka (owl) gôtra called Rôhaguptâchârya, disciple of Srîguptâchârya, a Jaina teacher, in the year 544 after the Nirvâṇa of Mahâvîra. As Mahâvîra is said to have attained his Nirvâṇa in B. C. 527, it follows that the Aulukya doctrine of six categories was founded in A. D. 17. The six categories, treated of in the Aulukya or Vaiśêshikadarśana, as it is also called, are (1) Dravya (substance), (2) Guṇa, (quality), (3) Karma, (action), (4) Sâmânya, (universals) (5) Samavâya, and (6) Viśêsha (speciality). The three categories are (1) Jîva, (Being), (2) no-jîva, (non-being) and (3) Jîvâjîva, (intermediate between being and non-being).

89. The founder of the Aulukya or Vaiśêshika system is called Kâṇâda in Brahmanic Sanskrit literature and nowhere is he known as Rôhagupta except in the Jaina sûtras referred to above. As he is believed to have been the first to preach the atomic theory of matter it is surmised that he is given the nickname, Kâṇâda, eater of atoms. In consonance wiih his theory that matter is built of atoms, he must eat up atoms with a view to build his material body. But a perusal of what the Anuyôgadvâra-sûtra o the Jainas says regarding the sects and sectarian practices inclusive of the Kâṇâdas during the early centuries of the Christian era goes to show that the word Kâṇâda is not at all a term of reproach, but an appellation given to a religious sect founded by Gautama, the preacher of atomic theory of matter in virtue of their religious custom of gleaning grains of corn (Kaṇas) from the fields for the sustenance of their life.

90. As the life and practice of religious sects given in the Anuyôgadvâra-sûtra Page 63) is very interesting and is likely to throw a flood of light on the practices of Hindu ascetics in the first few centuries of the Christian era, a translation of the portion of the Sûtra dealing with religious sects is given here.

91. The name of the first sect in the order of enumeration is given as Charakas. They are so called, says the commentary on the Sûtras, because of their begging for food (bhikshâcharaṇa) or of their eating while moving.

The second is Chîrikas who clothed themselves with rags found thrown out on roads.

The third sect is called Charma-Khaṇḍikas who covered their body with animal skins.

Bhikshâṭas (The text reads Bhikshaudas) are those who live upon alms. They formed a different sect. Though they were a pastoral people, they never used to drink the milk of the cows they reared. They are said to have formed a branch of the Buddhists.

Pâṇḍuranga is the name of another sect. They besmeared their body with white ashes and used to wander with bulls trained so as to bow down and make salutes to respectable men when required.

Gautamas formed a different sect. They lived upon grains (Kaṇas) gleaned from fields. They were known as Kaṇabhikshâgrâhins or Kaṇâdas.

Gôvratika is the name of another sect. Living in the midst of cows, they used to move when the cows they reared moved, to sit when they sat, to drink when they drank and to eat grass, leaves and fruits when their cows grazed on pasture grounds. It is interesting to note that it is the same Gôvratika life which, as described by Kâḷidâsa in the first Canto of his Raghuvamśa, Dilîpa lived while serving Vasishṭha's cow in the forest with the hope of getting a son to perpetuate his genealogy. It follows therefore that long before the 5th century A. D., when Kâḷidâsa lived and wrote his poetical works at the court of Chandragupta Vikramâditya II, the Gôvratikas formed a conspicuous religious sect in India.

Gṛihidharma is the name of another sect, the members of which are said to have lived like house-holders.

In condemnation of the life of this sect, a Sanskrit verse is quoted in the commentary. It means: "Those who live the life of a house-holder considering that no one lived such a virtuous life in the past nor will there be any one except the house-holder to live such a life in the future :—these are heretics incapable of doing anything else."

Some are known as Aviruddha-Vainayikas, or those who live under the orders of elders such as the king, the parents and the teachers.

Heretics or pâshaṇḍas formed a different sect. They believed neither in sin, nor merit, neither in heaven nor in hell. But they discarded all kinds of action. (Vṛiddha- Śrâvakas or old Brahmanas formed a different sect.)

92. These sects worshipped one or the other of the gods, such as Indra, Skanda, Rudra, Śiva, Vaiśravaṇa, Dêva, Nâga, Bhûta, Mukunda, and Âryâ (a goddess like Durgâ). Their worship consisted in sweeping and washing the floor of the temples and the offering of scents, flowers and the like to the deity.

93. Though the information furnished by the Jaina Sutras regarding the early religious sects and the rise of the Vaiśêshika or Aulukya system of philosophy, is traditional, there is reason to accept it as reliable ; for the composition of the Sûtra texts themselves is not far removed from the epoch to which the Vaiśêshika system is assigned. The Nandi Sûtra which is one of the early Sûtra texts of the Jainas cannot be taken later than the first century A. D., in as much as it makes mention of no later teacher than Dinna among the successive teachers from Mahâvîra.

94. In the Gurvâvaḷi, Dinna is said to be he 14th teacher from Mahâvîra and about two generations earlier than Vajra, the 16th teacher in whose time Rôhagupta is said to have founded his system of six categories opposing the Jaina doctrine about 544 years after the Nirvâṇa of Mahâvîra. From this it follows that the Nandi-sûtra was composed somewhere about the first century A. D. when the Jaina teachers that succeeded Dinna had not yet established their claim to reverence as worthy teachers.

95. Another reason in support of the antiquity of the Nandi and other sûtras is the antiquated form of the theory of knowledge set forth in them. It classifies valid knowledge as pratyaksha, perception, and parôksha, non-perception, which teachers of almost all religions following the Vaiśeshika system of theory of knowledge have called Anumâna, inference. It is what is termed syllogistic argument. As this form of valid knowledge is termed parôksha instead of Anumâna, it follows that Anumâna or syllogism taught for the first time by Kâṇâda in India was either unknown to the author of the Nandi-sûtra or not acceptable to him. Hence it follows that the Nadni

Sûtra is a work written about the first or second century A. D. when syllogism as a means of testing the validity of knowledge was not generally known or accepted in India. Accordingly the traditional information recorded in the Nandi and other sûtras of the Jainas concerning the Aulukya system may be taken as reliable, since those works are not far removed from the epoch of Kaṇâda.

(5) The Date of Bhamaha, the Author of Kavyalankara.

96. Bhâmaha is usually considered to be one of the earliest writers on rhetoric. But there has been no consensus of opinion among scholars as to the epoch when he lived. All that can be definitely said about his time is that he was a little later than Kâlidâsa and earlier than Subandhu, the author of Vâsavadattâ. Bhâmaha seems to refer to Kâlidâsa's Mêghadûta or "Cloud Messenger" when in giving an example of improbability or absurdity as a literary defect, he says "That the employment of the cloud, the wind or the moon as a messenger is as absurd as the employment of the bee, the pigeon, the duck, or the parrot. For, how can the speechless or the babbler, though capable of travelling very far, carry a message? This is, however, against common sense. If, however, any one speaks like a mad man owing to disappointed love, then let it be so, for this device is very often made use of by the most talented poets."*

97. In the last sentence Bhâmaha seems to justify Kâlidâsa's device of making the cloud a messenger of the Yaksha in his Mêghadûta. The critic's justification is but a brief paraphrase of the poet's own defence expressed in the last quarter of the 5th verse of the first canto. The poet says there that those that are overcome by love ar naturally indiscriminating between the sentient and the insentient.

98. In the introduction to his commentary on the Sêtubandha, Râmadâsa (1652 A. D.) says that under the orders of King Vikramâditya, Kâlidâsa wrote the Sêtubandha in the Prâkrit language for Pravarasêna. King Vikramâditya here can possibly be no other than Chandragupta II of the Gupta dynasty, inasmuch as he is associated with Pravarasêna, one of the Vâkâṭaka kings. It follows therefore that Kâlidâsa flourished and wrote his works in the first half of the 5th century A. D. Bhâmaha may therefore be taken to have lived either at the close of the 5th century or in the first half of the 6th century A. D. as there is reason to believe that he preceded Subandhu, the author of Vâsavadattâ. Subandhu's version of the story of Vâsavadattâ is quite different from that which Bhâmaha criticises as quite incredible and opposed to the usage of the world and to the dictates of political science (lôkaśâstra-viruddha) concerning the conduct of a conqueror (Vijigîshu). The story of Vâsavadatta is as old as Patanjali, inasmuch as he refers to it in his commentary on Pâṇini IV 3, 57. One of the versions of the story based upon the Bṛihatkathâ is found narrated in Sômadêva's Kathâsaritsâgara and it seems to be the Bṛihatkathâ version that Bhâmaha has condemned as incredible and opposed to the usage of the world and to the dictates of political science. Chaṇḍamahâsêna, the king of Avanti made a large artificial elephant similar to the one reared by Udayana, the king of the Vatsas. After filling it with armed soldiers, he sent it to the Vindhya forest bordering upon the Vatsa country with a view to entice Udayana to come out of his capital for capturing the elephant. As expected, Udayana came alone to see and capture it, was himself caught hold of by Chaṇḍamahâsêna's soldiers and taken as a prisoner to Avanti where he married Vâsavadattâ.

99. Bhâmaha condemns this story as incredible and opposed to the usage of the world, inasmuch as no king like Udayana who was well informed and had able ministers to advise him could be believed to go out with no assistance to elephant-forest at sunset,

* Bhâmaha's Kâvyâlankâra II, 41-44.

however fond he might be of elephants. It is also opposed to the dictates of political science, inasmuch as no king like Udayana ever bent on making extensive conquests would be foolish enough to enter upon such a risky adventure as he is said to have done.

100. Subandhu's version of the story of Vâsavadattâ is not liable to such charges. If that work had existed in Bhâmaha's time he would not have failed to notice it in this connection. As Subandhu refers to Vikramâditya (*i.e.*, Chandragupta Vikramâditya) in whose court Kâlidâsa also is said to have been a poet, it follows that the capital of Chandragupta Vikramâditya was a haven of poets and scholars like Kâlidâsa, Bhâmaha, Subandhu and others and that each poet or scholar was familiar with the literary productions of others living in the place. Accordingly Bhâmaha may be presumed to have been earlier than Subandhu and a little later than Kâlidâsa, as he refers to Kâlidâsa and not to Bhâmaha.

101. There is also reason to believe that Bhâmaha was earlier than Daṇḍi for while Bhâmaha acknowledges no *dhvani* or suggestiveness as a source of poetical excellence and condemns such expressions as " The Sun has set, the moon has risen and the birds repair to their nests " to be a commonplace utterance devoid of poetical merit, Daṇḍi on the other hand, sanctions *dhvani* as a feature of poetical excellence, and regards the expression quoted above as a specimen of beautiful poetry.

102. **The date of Vachaspatimisra.**—The author of Nyâyakaṇika, Nyâyatatvasamîkshâ, Tatvabindu, Nyâyavârtika-tâtparyaṭîkâ, Tatvavaiśâradî, Bhâmatî, Sânkhyatatvakaumudî, Nyâyasûchînibandha and other works.

103. At the close of the Nyâya-sûchî-nibandha he gives the date of the completion of that work as follows :—

Nyâyasûchinibandho' sâvakâri sudhiyâm mude ||
śrî Vâchaspatimiśrêṇa vasvanka-vasuvatsare ||

" This Nyâyasûchînibandha is composed for the pleasure of the learned by Vâchaspatimiśra in the year 898 (of Śâlivâhana)."

104. Udayana, the author of Nyâyakusumânjalî, Âtmatatva-Vivêka, and Tâtparyapariśuddhi, a commentary on Vâchaspatimiśra's Nyâya Vârtikâtâtparyaṭîkâ, mentions the date of the completion of his Lakshaṇâvali at the end of that work as follows :—

Tarkâmbarâṅka pramitêshv atitêshu śakântataḥ |
varshêshûdayanaś chakre subôdhâm Lakshaṇâvalîm ||

" When 906 years after the end of the Śakas have elapsed, Udayana composed the Lakshaṇâvali easy to understand "

105. From this it follows that Udayana lived in A. D. 984 and that Vâchaspatimiśra lived in A. D. 976. It also follows from this that these two famous scholars were contemporaries.

106. **The date of Kolachala Mallinathasuri.**—The famous commentator on poetical works of Kâlidâsa and other celebrated poets.

107. Vaiśyavaṁśa-sudhârṇava is one of the most interesting works written by Mallinâthasûri under the orders of Râjâdhirâja Râja Paramêśvara Vîrapratâpa Prauḍhadêvarâya of Vijayanagar to determine whether or not the words, such as Vaiśya, Nagaravaṇik, Vaṇija, Vaṇi, Vyâpâri, Ûruja, Tṛitîyajâti, Svajâtîyabhêdaja, Uttarapatha-nagarêśvaradêvatôpâsaka, found in an inscription in Kânchi (Conjivaram) mean a Vaiśya, as distinguished from one who is called Komaṭi.

108. From this it follows that Mallinâthasûri lived at the court of Prauḍha Pratâpa Dêvarâya, A. D. 1419-1446 and that he was one of the judicial officers in the empire of Vijayanagar.

109. A TEST OF THE STARTING POINT OF THE GUPTA ERA.

Bhaṭṭakapatra grant of Dharasêna II of Valabhi, dated the 15th lunar day of the dark half of Vaiśâkha with solar eclipse. Sam. 257.

D. B. Diskalkar, the Curator of the Watson Museum, Rajkot, says in his Annual Report for the year 1925-26 regarding the discovery of the above grant as follows :—

" While examining the old records of the Museum, I found a pair of impressions of two plates of a Valabhi grant, I could at once see that the grant is so far unpublished. The impressions were sent in 1904 to the late Mr. Vallabhji H. Acharya, the then Curator of the Watson Museum by a School Master of the village Bantia. It seems that the late Mr. Acharya was not successful in procuring the original plates. He also did not make known to scholars the existence of the plates. I have not yet been able to trace them.

The two plates, which seem measure 12″×8″ and contain 17 and 15 lines of writing respectively contain a grant of the Valabhi King Dharasêna II which is practically identical with the Palitan grant of the same King of Sam. 252 (Epi. Ind. Vol. XI P. 80). The record opens with the name of the place, *viz.*, Valabhi from where the grant was issued. Then as usual the genealogy of the Maitraka family from Bhaṭṭâraka, the founder to Dharasêna II, the donor of the grant, is given. The beneficiary is a Brahman named Dêvadatta of Śâṇḍilya-gôtra and Maitrâyaṇa Śâkhâ. The property granted consists of a village named Bhaṭṭakapatra in the Northern part of Kauṇḍinyapura in the Surâshṭras. The grant was written by Skandabhaṭṭa, the minister of peace and war and the Dutaka was Chirbhira. The date of the issue of the grant is the fifteenth day of the dark half of Vaiśâkha of (Gupta-Valabhi) samvat 257 when there was a solar eclipse (Sûryôparâga).

Of Dharasêna II as many as twelve grants are known : seven of these are of Sam. 252 ; one of Sam. 269 ; two of Sam. 270, and the remaining two being fragmentary, do not give the dates. It will thus be seen that the long gap existing between the dates 252 and 269 is partly filled up by the discovery of the present grant. But the most important feature of this inscription is that it mentions that there was a Solar Eclipse on the fifteenth day of the dark half of Vaiśâkha in Sam. 257. This item of new information will, I think, enable us to fix more accurately the starting point of the Gupta Valabhi Era."

On the strength of Prof. Wright's translation of the ambiguous statement made by Alberuni regarding the starting of the Gupta-Valabhi Era and in consideration of the Mandasor inscription of Malava Samvat 529, the Eran Pillar inscription of Budhagupta and the records of the Parivrâjaka Mahârâjâs, the late Dr. Fleet fixed the epoch of A. D. 319-320 as Gupta Valabhi Samvat 0 current and of A.D. 320-321 as Gupta Valabhi Samvat 1 current. But in the two instances, *viz.*, the Kaira Grant of the year 330 and the Verawal inscription of Valabhi Samvat 927, he took the epoch of A.D. 318-319 as Gupta Valabhi Samvat 1 current.

In the Mysore Archæological Report for the year 1922-23, A. D. 200-201 or A. D. 201-202 have been proposed for the starting point of the Gupta Era. The statement of Alberuni, the Mandasor inscription and the records of the Parivrâjaka Mahârâja's together with traditional information concerning the Era preserved in the Jaina, Buddhistic and Brahmanic literature have all been explained so as to harmonise with the epoch of A. D. 201-202.

In this controversy, the above grant of King Dharasêna II dated Vaiśâkha new moon with a solar eclipse of Gupta Samvat 257 cannot fail to be a decisive test as to

which of the two epochs, *viz.*, the epoch fixed by the late Dr. Fleet and the epoch proposed in the Mysore Archæological Report for the year 1922-23 is the real starting point. If on the new moon-day of the lunar month Vaiśâkha in the 257th year counted from A. D. 318, 319, 320 or 321, the initial year of the Gupta Era as proposed by Dr. Fleet there was no solar eclipse, it must necessarily follow that A. D. 318, 319, 320 or A. D. 321 could not at all be the initial year of the Gupta Era.

If on the other hand there was a solar eclipse on the new moon-day of Vaiśâkha in the 257th year counted from A. D. 200 or A. D. 201 or A. D. 202, it must necessarily follow that other facts being in harmony, the epoch of A. D. 200-201 or A. D. 201-202 must be the initial year of the Gupta Era. All that has to be done now is to find out whether there was a solar eclipse on any of the years referred to above. The problem can be easily worked out by using the late Dewan Bahadur L. D. Swamikannu Pillae's tables given in his Indian Chronology. The four initial years given by Dr. Fleet are A. D. 318, 319, 320, 321. Accordingly the 257th year from any of these four initial years is

1. A. D. 318+257=A. D. 575.
2. A. D. 319+257=A. D. 576.
3. A. D. 320+257=A. D. 577.
4. A. D. 321+257=A. D. 578.

Now taking A. D. 575, the problem is worked out by using Swami Kannu Pillae's tables as follows :—

A. D. 575.	1.		Days.
	⊙'s distance from node for century beginning A.D. 575 is	..	23·76
	Do do do for odd year 75 is	..	11·06
	Do at first new moon is solar year 575 is	..	7·74
	Do do at Vaiśâkha new moon do	..	29·53
			72·09

As the distance of 72·09 days does not fall between 0-15·5 days or between 157·7—173·3 days there was no solar eclipse on the Vaisakha new moon in the solar year 575. Hence A. D. 218 cannot be the initial year of the Gupta Era.

A. D. 576.	2.		Days.
	⊙'s distance from node for century beginning A.D. 576	..	23·76
	Do do for odd year 76	..	29·69
	Do at first new moon in the solar year A.D. 576	..	26·38
	Do Vaiśâkha new moon	..	29·53
			109·36

As this distance of 109·36 days does not fall between 0-15·5 or between 157·7—173·3 days, there was no solar eclipse on the Vaiśâkha new moon in the solar year 576. Hence A. D. 319 cannot be the initial year of the Gupta Era.

A. D. 577.	3.		Days.
	⊙'s distance from node for century beginning A.D. 577	..	23·76
	Do do for odd year 77 ..	..	48·33
	Do at first new moon in the solar year 577	..	15·48
	Do Vaiśâkha new moon	..	29·53
			117·10

As the distance of 117·10 days does not fall between 0-15·5 or between 157·7—173·3 days, there was no solar eclipse on the Vaiśâkha new moon. Hence A. D. 320 cannot be the initial year of the Gupta Era.

A. D. 578.	4.		Days.
	⊙'s distance from node for century beginning A.D. 578	..	23·76
	Do do for odd year 78 ..	..	66·96
	Do at first new moon in the solar year 578	..	4·59
	Do Vaiśâkha new moon	..	29·53
			124·74

As the sun was distant from node by 124·74 days and was not within a distance of O-15·5 days or of 157·7-173·3 days there was no solar eclipse on the day in question in the solar year A. D. 578. Hence A. D. 321 cannot be the initial year of the Gupta Era.

Hence none of the years, A. D. 318, 319, 320 and 321 can be the initial years of the Gupta Era.

Taking the other proposed years such as A. D. 200, 201, 202, 203, the 257th year from each of them would be :—

(1) 457, (2) 458, (3) 459 or (4) 460.

A. D. 457.	1.		Days.
⊙'s distance from node	for century beginning A.D. 457	..	65·68
Do	for odd year 57	.. ..	22·27
Do	at first new moon in the solar year A.D. 457	..	23·16
Do	Vaisakha new moon	.. ..	29·53
			140·64

As this distance of 140·64 days does not fall between O-15·59 or 157·7-173·3 days, there was no solar eclipse on the day in question.

A. D. 458.	2.		Days.
⊙'s distance from node	for century beginning A.D. 458	..	65·68
Do	for odd year 58	.. ..	40·90
Do	at first new moon in the solar year A.D. 458	..	12·26
Do	Vaiśâkha new moon	.. .. ..	29·53
			148·37

As the distance of 148·37 days does not fall between O-15·5 days or between 157·7—173·3 days, there could possibly be no solar eclipse on the Vaiśâkha new moon day in the solar year A. D. 458.

A. D 459.	3.		Days.
⊙'s distance from node	for century beginning A.D. 459	..	65·68
Do	for odd year 59	.. ..	59·54
Do	at first new moon in the solar year 459	..	1·37
Do	Vaiśâkha new moon	.. .. ..	29·53
			156·12

The distance here falls short of a day from 157·7. But there seems to have been an adhika Vaiśâkha here and accordingly the true Vaisakha new moon came 29·53 days later in that year. Hence

	Days.
Adding 29·53 we get	185·65
Deducting 173·31 days from the above	—173·21
	12·34

As this distance of 12·34 days falls between O-15·59 days there was certainly a solar eclipse on the Vaiśâkha new moon day in A. D. 459.

The late Dewan Bahadur Swamikannu Pillae who framed the above tables used here for calculation, has also recorded a solar eclipse on the new moon-day terminating Vaiśâkha and beginning Jyêshṭha. (*Vide* his Indian Chronology 1st Edition P. 46.)

Again A. D. 460.	4.		Days.
⊙'s distance from node	for century beginning A.D. 460	..	65·68
Do	for odd year 60 ..	.. ..	78·17
Do	at first new moon in the solar year 460	..	20·01
Do	Vaiśâkha new moon	.. .. ..	29·53
			193·39
Deducting 173·31 days from this	.. ..	..	—173·31
			20·08

Here there was no solar eclipse on the new moon-day terminating Vaiśâkha and beginning Jyêshṭha. But on the new moon-day terminating Chaitra and beginning Vaiśâkha, there was a solar eclipse.

	Days.
For	65·68
	78·17
	20·01
	163·86

formed the distance of the sun from the node on the first new moon-day in the solar year A.D. 460.

As the people in the days of the Guptas could not be expected to have called the first new moon day, *i.e.*, the Chaitra new moon-day as the Vaiśâkha new moon-day, A. D., 460 could not be believed to be Sam. 257 of the grant. Hence A. D. 203 could not be taken the starting point of the Gupta Era.

Hence the only year that can be taken to be the starting point of the Gupta Era is A. D. 202—*i.e.*, A. D. 201 expired and A. D. 202 current.

The plate is however dated Valabhi, G. S. 257 Vaiśâkha Badi 15. But as the solar eclipse mentioned in the plate does not seem to have been visible at Valabhi, there is the risk of its being regarded as spurious unless it is presumed to have been issued in that part of the Gupta Empire where the eclipse was visible.

PART II—EPIGRAPHY.

110. The total number of records collected during this year is 172. Of these, copper plate grants are 20, Sannads 9, and the rest stone inscriptions. Distributed among dynasties, four relate to the Gangas, three to the Râshṭrakûṭas, thirteen to the Châlukyas of Kalyân, one to the Sênavâras, two to the Sântaras, four to the Noḷambas two to the Bâṇas, one to the later Kadambas, twenty-three to the Hoysaḷas, ninteen to the Kings of Vijayanagar, eleven to the Mysore Maharajas, six to the Nâyakas of Keḷadi and the rest to minor Palyagars and private individuals. The inscriptions about the Gangas (No. 3, 4 and 86) are of the reign of Srîpurusha and Sivamâra (Saka 777). Among the records relating to the Râshṭrakûṭas, the Badanaguppe grant of prince Kambadêva dated Saka 730 resembles the Manne grant (Ep. Car. Nelamangala Taluk 61).

NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

Bangalore Taluk.

On a piece of paper said to be a copy of a copper plate grant in the possession of Vellâḷa Râmaśâstri, Head Master of the Primary School in Basavanaguḍi in Bangalore City.

Telugu language and characters.

1. śrî Dakshiṇâmûrtayênamaḥ | Harêr lîlâvarâhasya daṃshṭrâdaṇḍaḥ sa
2. pâtu vaḥ | Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau dakshiṇadêśa—
3. mandu Dêvarâja râjadhânivâru sakaladharmâtu chêstû-vuṇḍagâ—
4. Murike nâḍu anê dêśaamandu Vellâlâ ane agrâhâram Aśvapati—
5. râyadattammana â-paṭṭanamandu śrî Gurumûrti ashṭa-siddhântâlu
6. guṇâkâraṃ bhâgâkâram mêruprastâraṃ chêsêndku Âśvalâyanasûtra
7. Bhâradvâjasagôtra triyârshêya Vellâlavâru anêyuṇṭi pêru
8. Yallajôsyalu ani avatâraṃ chêsi panchâṅgaṃ guṇiyinchi sakala-
9. dêśâlakû paṃpistû vuṇḍiri â vaṃśaṃlôgâ Appâjyôsyulanêvâru
10. Aśvapati Gajapati vâri virôdhaṃ vella dêśa-kshôbhaṃ-ayyi Kôḷâḷaku
11. vachchiri svasti śrî Vijayâbhyudaya Sâlivâhanaśaka varushaṃbulu 1474
12. agunanêṭi Raudri nâma saṃvatsara Mârgaśira śu 13 Sômavâram nâḍu
13. vochchi yîsthaḷaṃlô nilchiri | âdau Śambhuṃ namas-kṛitvâ Yallayâryâ-
14. bhidaṃ gurum | śrîmat Vellâla vaṃśasya charitaṃ vachmi sâṃprataṃ Vellâḷa
15. vaṃśa vistâraṃ viśêshêṇa nivêditum | Brahmaivêkô samarthhas syât
16. nânyôsti bhuvi kaśchana | Vellâḷa-nagara-kshêtrê Vêda-śâstra-viśâradâḥ |
17. sarvê Gaṇita-śâstrajnâḥ sarvê yajnêshu dîkshitâḥ | têshâṃ santâna-
18. vistâraṃ kô vâ varṇayitum kshamah | vellâḷa-nagarât pûrvam Appâjôsyâ-
19. bhidô mahân | Vêda-Vêdânta-tatvajñô Jyôtiś-śâstrasya sâravit |
20. Kôlâhalapuraṃ prâptaḥ sakuṭumbô mahâ-yaśâḥ | Taṃmê-
21. gauḍâkhya bhûpâlô Suguṭûru-kulôdbhavah | svâśrayaṃ
22. grâma sampathiṃ paurôhityaṃ purasya cha | pradâya bahumânêna pâ-
23. layâmâsa taṃ prabhuḥ | tasya putraḥ Pedda-Tirumaladaivajnaḥ Pinnatiru-
24. malakôvidaḥ | Pâpa Tirumaladaivajnaḥ sarva-siddhânta-pâragaḥ Appâ-
25. jyôsyulavâri pedakomârlu Peda Tirumalajyôsyulu Pinna Tirumala-
26. jyôsyulu Pâpa Tirumala jyôsyalu yî mugguru komârlutô
27. kûḍâ Kôḷâlalô konni dinâlu vuṇḍiri Appâjyôsyulavâru
28. Peda Tirumala-jyôsyulunu veṃbaḍina pilchukôni punaḥ Vellâla-A-
29. grahârâniki pôyiri pinna Tirumala-jyôsyuluavâru Pâpa Tirumala-
30. jyôsyulavâru vubhayatralû Kôḷâla-sthaḷaṃlô saṃpâdinchina
31. mirâśilunu anubhavitu sukhanga vunnḍiri.

Note.

This records the history of some Vellâḷa Brahmans noted for their knowledge in Astrology and Astronomy. One Appâjôsya, a descendant of the Vellâḷa family in

Murukinâḍ Province is said to have arrived at Kôlâr leaving Vellâḷa-Agrahâra during the War between the Aśvapatis and the Gajapatis and lived happily under the protection of Suguṭûr Tammaya, a paḷyagar King in Kôlâr. The date of arrival is mentioned to be Monday the 13th lunar day of the bright half of Mârgaśira in the year Raudri, Saka 1474 corresponding to Monday the 30th November of A. D. 1552. The cyclic year of A. D. 1552 is Raudri according to Northern cycle.

2.

Copper plate grant of Kôlâr Chettis dated Saka 1628 in the possession of the same gentleman.

Size 9″×7″.

One plate.

Kannaḍa language and characters.

(*Front*).

1. svasti śrî Vijayâbhyudaya Sâlivâhana śa-
2. ka varushangaḷu 1628 neya Vyayanâma saṃvatsa-
3. rada Pushya su 15 lu svasti samasta-nijanâmânkita-
4. mâlikâpraśasti-sahitarâda srîmat Gaṇêśvara Gaurê-
5. svara dêvara divya-śrî-pâda-padmârâdhakarâda abhi-
6. nava Jambûdvîpa pâpa-nirôharaṇa ghaṭô-
7. pêta suvarna Indirâmandiravâda prithivige
8. puṇṇya-kshêtravâda parama-pavitra-sthânavâda A-
9. yyâvaḷi mukhyarâda Sâlumûle samastarâda
10. Pruthivîseṭṭi Râyana mantri Bhâskaraṇṇa moda-
11. lâda Koḷâlapêṭṭe Parvatamalla-seṭravara Mudaṇ-
12. ṇa-seṭru Dêsamudre Puṭavîraya modalâda sthaḷa-
13. parasthaḷa ayivattâru-dêsada mahânâḍinavaru
14. naṃṃâ paurôhitarâdantâ Âśvalâyana-
15. Sûtrarâda Rukhchâkhâdhyâyarâda Bhâradvâ-
16. josagôtrarâda Appâjôsyara naptrarâda Bu-
17. chana bhaṭara pautrarâda Râmêśvara-sômayâ-
18. jigaḷa putrarâda Vellâḷa Sûrya-Nârâya-
19. ṇa bhaṭṭarige barasi koṭṭa dâna-Sâsana-
20. kramav-entyendare nîvu namma dêśakke paurôhita-
21. râda kâraṇa nîvu dêśake tiḷahi koḷalâgi
22. nimige mâḍi koṭantâ anna-svâstya-nirṇa-
23. ya mâḍi koṭṭudu naṃma Koḷâladapêṭe-
24. ge bâhantâ mâmûle hêrugaḷu nava-
25. dhânya modalâda dinasuvari dhânyada na-
26. ḍe 1 vandake paḍi ½ arepaḍi hoḷu meṇasu
27. kabâḍa modalâda dinasu naḍe 1 vandake
28. se 7 navuṭâku bella sakkare huṇuse haṇṇu
29. naḍe 1 vandake sê ½ ardha sêru yaṇṇe tu-
30. pa hogesopu dinasuvari naḍe 1 kke se pâvu sa-
31. râphara angaḍi 8 enṭu divasake du ¼ van-
32. du rûpâyî-prakâra sahiranyôdakadâna-
33. dhârâgrahitavâgi trikaraṇa-Sudhiyâgi
34. trivâchakavâgi koṭu idhêve nimma pu-
35. tra-pautra-pâraṃparyavâgi â-chandrâkka-
36. sthâyavâgi anubhavisikoṇḍu namma dêśa-

37. ke dharma sêrisikoṇḍu sukhadallu yiha-
38. du yendu barasikoṭa dânadharma-śâsana
39. yidake sâkshi sûrya-chandrâdigaḷu yivara samma-
40. tadindâ baradâta dêśa sânabhâga Bayicharasa-
41. yana komâra Nâgapanu || sva-dattâddvigunaṃ pu-
42. ṇyaṃ paradâttânupâlanaṃ | paradattâpahârêna sva-
43. dattaṃ nishphalaṃ bhavêt | dânaṭ pâlanayôr madhyê
44. dânâchrêyônupâlanaṃ | danâtsvargaṃ avâ-
45. pnôti pâlanât Achyutam padam ||
46. Ḳôḷâlada pêṭe Parvata Malli seṭṭaravara voppita.

Note.

This plate records the grant of some revenue both in kind and cash levied at a fixed rate from merchants importing merchandise into Kôlâr and payable to Sûrya-nârâyaṇabhaṭṭa. The rate of collecting grains is one half of a padi in respect of a cart-load of grains, one-eighth of a seer in respect of spices, half a seer in respect of a cart-load of sugar and tamarind, one-fourth of a seer in respect of a load of oil, clarified butter and tobacco and a rupee a week payable from a group of eight banking shops. The plate is dated the 15th lunar day of the bright half of Pushya in the year Vyaya, Ṣaka 1628 corresponding to A. D. 1706. The date is not verifiable. It ends with the usual imprecation.

3.

Hosakote Taluk.

On a piece of stone found in a ruined well, two miles to the east of the village Vartûr, in the Hobali of Vartûr.

Size 3′—2″×4′—6″.

Kannada language and characters.

1. Sarvadhâri- saṃvatsara Chaitra-suddha
2. Pâḍya Brahavâradandu śrî Gangâ-
3. dhara-dêvara dîpârâdhanege endu
4. Râmaseṭṭiyara Lakhsaseṭṭi Iśv-
5. rârpaṇavâgi dâna mâḍi koṭṭu-
6. du ½ hattu koḷaga hola ida-
7. nâr obbarû keḍisal âgadu śrî Gan-
8. gâdhara dêvara divya śrî pâdavê śara-
9. ṇu śrî.

Note.

This inscription registers the grant of a dry field with the sowing capacity of half a khaṇḍi for the service of maintaining a light before God Gangâdhara, by Lakhaseṭṭi, son of Râmaseṭṭi on Thursday the first lunar day of the light half of Chaitra in the year Sarvadhâri.

The date is not verifiable.

4.

Nelamangala Taluk.

On a piece of stone on the site of deserted village to the south of Araḷasandra in the Hôbali of Bêgûr.

1. svasti Srîpurusha mahârâ-
2. jâdhirâja paramêśvara bhaṭâ-

3. rar pṛithivîrâjyam geye Muthûra . .
4. Kovaḷâla nâḍu Mûnûṟum Gangaṟu
5. . . . . . . nâḍ aravattuman âḷuttire . . . . .
6. . . . . . . avarâ binnapaṃ geyye Iśvara bhaṭâ-
7. rarige koṭṭodu modal kaṭinol irkka-
8. ṇḍuga kaḻani . . . .
9. . . . . ḻidôn . . . .

Note.

This records the grant of a wet field with the sowing capacity of two khaṇḍis to Iśvara Bhaṭârar under the orders of Srîpurusha-mahârâjâdhirâja ruling over Kovaḷâlanâḍu three-hundred and Gangarunâḍu sixty ?

The inscription is not dated.

5.

On a piece of stone on the site of a deserted village close by Aralasandra in the same Hôbali of Bêgûr.

1. svasti Srî Sivamâra . . . . . .
2. hârâjam pṛithivîrâjyaṃ geye Muthûru . . . .
3. . . . . . Mâdammaṃ gaṇḍaroḷ gaṇḍaram.

Note.

The inscription is incomplete. The name of Sivamâra, a Ganga King is quite legible.

HASSAN DISTRICT.

6.

Belur Taluk.

Copy of a sannad in the possession of Subbaṇâchârya, son of Koṇḍi Nârâyaṇâchârya, Bêlûr.

Kannaḍa language and characters.

Kṛishṇarâjavaḍêyaravaru

Śrîmukha saṃ rada Jyêshṭha bahuḷa 6 ḷlu śrîmatu Kṛishṇarâjakaṭṭe Âmîla Lakshmînâraṇaiyyanige barsi kaḷuhida nirûpa adâgi- tâlku majakûru paiki Chandamagere hôbaḷi Mattigôḍugrâmada agrahârada Tangale Narasimbhaṭṭa Vâsudêvabhaṭṭara Narasuhvabhaṭṭa Râmachandrabhaṭṭa muntâda hadimûru jana vṛitti vanta brâhmaru hujûrige bandu arikemâḍikoṇḍaddu sadari agrahârada grâmadu pûrvârabhya kachêri-tâkêti-prakâra jôḍige naḍedu baruttâ idhe Prajôtpatti sam I radalli Kṛishṇarâjakaṭṭe-kâlve agrahârada yalle-bhûmiyalli banda kâraṇa kelavu beddalu bhûmi yiddaddu bhattada gaddege sâguvaḷi âddarinda idaralli huṭṭvaḷiyâda bhattada paiki raitara hissekke ardha hôgalâgi bâki ninta ardha hisse bhattavannu sarakârakke dâkhal mâḍi koṇḍaddarinda tâvu koḍatakka jôḍi aivajige luksânu âgi tamma jîvanakkû mârga yilladahâge âguttâ idhîtendu śrutapaḍisiddarinda yî bagye agrahârada grâmada Prajôtpatti sam I rada huṭṭuvaḷi lekha tarsi parâmbarsi appaṇekoḍsi yiruva vivara

13ʳ3¾ ainu suvarṇâdâya sâyar bâjê bâbu vagaire 62ʳ¼ 3$\frac{11}{16}$ vârada paiki huṭṭuvaḷi

2½·4⅛ beddalu bhûmi huṭṭuvaḷi âddu

59½·4¾ yî kâluve keḷagina gaddeyinda huṭṭuvaḷi âda bhatta Kṛishṇarâja kham 74¾·4½, kke dara khaṇḍuga gu ½·3 . . .

62½·3 $\frac{11}{16}$

76ʳ2¾ Khanṭhîrâyi 76 varahavû yaraḍu haṇa mûru vîsada paiki yî brâhmarige jîvanada bagye hujûrinda mâfu mâḍi biṭṭaddu gu 31ʳ2¾ mûvattondu varahavû yaraḍu haṇa mûruvîśa hôgalâgi bâki sarakârakke jôḍi tegedukoḷḷatakkaddu sâbaku kachêri tâkîti prakâra koḍutta yiddaddu gu 29½ hâli kâluveyalli nîru bandu beddalu bhûmiyu gaddege hâli sâguvaḷiyâgi jâsti huṭṭuvaḷi âda bagye jôḍi makarûru gu 15½ ubhayam jôḍi kam. gu. 45ʳ. nalavattaidu varahâvû makarûru mâḍi yiruvaddarinda Âṅgîrasa-saṃvatsarad ârabhya yî agrahârada bhûmiyalli âda phalavaṇnu brâhmara vaśa-mâḍi sadari kaṭṭu-mâḍiśi yirô prakâra varsha-pratiyallû jôḍi-haṇavannu yâva bagyû sarakârakke tegadukoḷḷuttâ yî grâmakke biṭṭi bêgâri muntâgi yâvabagyû upadra mâḍade sarâgavâgi naḍasutta baruvadu yî bhûmiyannu brâhmaru raitarinda sâguvaḷi mâḍsi bêkâda phalavannu mâḍikoṇḍu sarakârakke sallatakka jôḍi-haṇavannu koḍuttâ bâki-nintaddaralli tamma jîvana-mâḍikoṇḍu sarakârada śrêyassu prârthane-mâḍikoṇḍu sukhadalli yiruvudu varshapratiyallu sâdâ sanadina nakalannu śirastedâra lekhakke barsi assalannu Tangale Narasimhabhaṭṭa Râmachandrabhaṭṭana vaśakke hindakke koḍuvudu târîku 19 mâhe June san 1813 yisavi khattu Subbarâvu munashi hujûru kaṇṭhîrâyi nalavattaidu varahâ varsha ondakke jôḍi tegadukoṇḍu grâma naḍsikoṇḍu baruvadu śrî Kṛishṇa yendu Kannaḍa aksharadalli mahârâjaravara baraha idhe.

Paivastike Âshâḍa śudha 14 Sômavâradallu.

Note.

This is said to be a copy of a sannad issued by Kṛishṇarâja Voḍeyar III, King of Mysore.

It records that Tangale Narasimhabhaṭṭa, Vâsudêvabhaṭṭa's son Narasimhabhaṭṭa Râmachandrabhaṭṭa and other owners of *vrittis*, in the *agrahâra* village Mattigaṭṭa in Chandamagere hôbali, Krishṇarâja kaṭṭe taluk, went to the king and represented that they were originally paying a fixed quit-rent for their holdings, but were assessed half the value of the paddy produced in their lands, when some of the lands which originally were dry became wet after the completion of a channel from Kṛishṇarâjakaṭṭe which passed through their village. It was further represented that as half of the produce went to the raiyats and the other half went as assessment to Government, the owners of land were deprived of their income and were not even able to pay the quit-rent.

This record next states that as a result of the representation, the king reduced the total quit-rent payable for the village from 76 varahas 2 hannas 3 vîsas to 45 varahas remitting the balance of 31 varahas 2 haṇas and 3 vîsas for the benefit of the owners of the vṛittis and ordered Lakshmînâraṇaiya, Amîl (Amildar) of Kṛishṇarâjakaṭṭe to collect the assessment at the new rate from the year Āngirasa onwards and to give the original sanad recording the remission of tax to Tangale Narasimhabhaṭṭa and Râmachandrabhaṭṭa, keeping a copy of the grant in the office.

The grant is dated 19th June, A. D. 1813 and contains the singature of the King as śrî Kṛishṇa. The name of the *munshi* who drew up the sannad is stated to be Subbarâv.

7.

Copy of another sannad in the possession of the same Subbaṇṇâchâr of Bêlûr.

Kannaḍa language and characters.

Srîkanṭhâchyuta-Padmajâdi-divishad-vaktrôdgha-têjaśchha ṭâ - sambhûtâmati-bhîshaṇa-praharaṇa-prôdbhâsi-bâhâshaṭkâm । garjat-sairibha-daitya-pâtita-mahâ-śûlâm trilôkî-bhaya prônmâtha vrata dakshitâm bhagavatîm Châmuṇḍikâm bhâvayê ॥ nidânam siddhînâm nikhla-jagatâm mûlam anagham pramâṇam lôkânâm praṇaya-padam aprâkṛita-girâm ॥ param vastu śrîmat parama-karuṇâ sâra bharitam pramô-dân asmâkam diśatu bhavatâm apyavikalam ॥ Harêr Lîlâvarâhasya daṃshṭrâ-daṇḍas sa pâtu naḥ । Hêmâdri-kalaśâ yatra dhâtri chhatra-śriyam dadhau ॥ namas têśtu Varâhâya lîlayôddharatê mahîm ॥ khura madhya gatô yasya Mêruḥ kaṇaka-ṇâyatê ॥ pâtu trîṇi jaganti santatam akûpârâd dharâm uddharan krîḍâ-krôḍa-kaḷêbaraḥ sa bhagavân yasyaika-daṃstrâmkurê । Kûrmaḥ kandati nâḷati Dvirasanaḥ patranti digdantinô Mêruḥ kôśati mêdinî jalajati vyômâpi rôlambati ॥

svasti śrî vijayâbhyudaya Śâlivâhana-sâka varshaṃgaḷu sanda vartamâna Vikṛiti-saṃvatsarada Āshâḍha śuddha 15 Mangaḷavâradallu Ātrêyasa-gôtra Āśvalâyana-sûtra Rik-chhâkânuvartigaḷâda Immaḍi-Kṛishṇa-râja--Voḍayaravara pautrarâda Châ-marâja-voḍeyaravara putrarâda śrîmat samasta-bhûmaṇḍala maṇḍanâyamâna nikhila-deśâvatamsa Karṇâtaka janapada sampadadhishṭânabhûta śrîman Mahîsûra mahâ-saṃsthâna madhya dêdîpyamânâvikala kalânidhi kula kramâgata râja kshitipâla-pramukha nikhila râjâdhirâja mahârâja chakravarti maṇḍalânubhûta divya-ratna-simhâsanârûḍha srîmad râjâdhirâja râjaparamêśvara prauḍhapratâpâ pratima vîra-narapatibirudentembaragaṇḍa lôkaîkavîra Yadukulapayaḥpârâvâra-kaḷânidhi-śaṅkha chakrâmkuśa kuṭhâra makara matsya śarabha sâḷva gaṇḍabhêruṇḍa-dharaṇîvarâha hanûmad garuḍa kaṇṭhîravâdyanêka birudankitarâda Mahiśûra śrî Kṛishṇarâjavoḍayaravaru Vâdhûla-gôtra Āpastambasûtrada Yajuś śâkhâdhâyigaḷâda Kṛishṇamâchâryara pautrarâda Rangâchâryara putrarâda Bêlûru sthaḷada Kandâḍe-Bhâshyakârarige barasikoṭṭa bhûdâna-sâdhana kramaventêndare namma mâtâ-pitru-gaḷige śâśvata puṇya lôkaikavâsa sidhyarthavâgi Bêlûr tâlûku Ponnâtapurada-hôbaḷi

Chikkammanahaḷḷi-grâmada paiki hadineṇṭu-varahada gadde bhûmi hadineṇṭu varahada beddalu bhûmi ubhayam kanṭhîrâyi mûvattâru varahada bhûmiyannu Vâdhûlagôtrada Âpastamba sûtrada Yajuś-śâkhâdhyayigaḷâda Kṛishṇamâchâryaravara pautrarâda Rangâchâryara putrarâda Bêlûru-sthaḷada kandâḍe-Bhâshyakârarige Âtrêyasagôtra Âśvalâyana-sûtra Rik-sâkhânuvartigaḷâda Immaḍi Kṛishṇarâja-voḍayaravara pautrarâda Châmarâja-voḍayaravara putrarâda srîmat samasta-bhûmaṇḍala-maṇḍanâyamâna nikhila dêśâvatamsa Karnâṭaka janapada sampadadhishṭânabhûta śrîman Mahîśûra saṁshṭânamadhya dêdîpyamânâvikala kalânidhi kula kramâgata Râja kshitipâla pramukha nikhila-râjâdhirâja Mahârâja chakravarti maṇḍalânubhûta divya-ratnasimhâsanârûḍha śrîmadrâjâdhirâja râjaparamêśvara prauḍhapratâpâpratima vîra narapati birudentembaragaṇḍa lôkaikavîra Yadukula payaḥpârâvâra-kaḷânidhi śaṅkha chakrânkuśa kuṭhâra makara matsya śarabha sâḷva gaṇḍabhêruṇḍa dharaṇivarâha hanûmad garuḍa kanṭhîravâdyanêka birudânkitarâda Mahiśûra Kṛishṇarâja-voḍayaravaru dhâreyaneredu koṭṭevâda kâraṇa î bagye sadari grâmadalli nîvu voppida baḷi sadarî mêre gadde beddalu saha kanṭîrâyi mûvattâru-varahada bhûmiyannu vingaḍiśi chaturdikkigu Vâmanamudre śilâpratishṭhe mâḍisi koṭṭu yî bhûmiyalle chatussîmâ vaḷagaṇa soppinatôṭa tippehaḷḷa śrigandha horatâda maravaḷi-phaḷavṛiksha muntâda-â-sakala-svâmyavannu nimma svâdhîna-mâḍi î Vikṛiti samvatsarada rabhaya nimage î bhûmiyannu nirupâdhika sarvamânyavâgi putra pautra pâramparyavâgi nirupâdhika sarvamânyavâgi putra pautra pâramparyavâgi naḍasikoṇḍu baruvante tâllûku majakûru âmîlarige sannadu appaṇe koḍisiruvaddarinḍa yî mûvattâru-varahada bhûmiyannu nîvu nimma putra-pautra-pâramparyavâgi nirupâdhika sarvamânyavâgi anubhavisikoṇḍu baruttâ namma śrêyah-prârthaneyannu nirantaradallû mâḍuttâ sukhadinda yiruvudu î bhûmiyalli chatus-sîmâ-vaḷagaṇa nidhi-nikshêpa-jala-taru-pâshâṇa-akshîṇâgami-siddha-sâdhyagaḷ emba ashṭa-bhôga-têjas-svâmyagaḷunimage salluvadu yillinda munde yî bhûmiyu nîvu mâḍuva âdhi kraya dâna parivartane gaḷ emba vyavahâra-chatushṭayagaḷigû yôgyavâgi salluvudendu Âtrêyas agôtra Âśvalâyanasûtra Rik-śâkhânuvartigaḷ âda Immaḍi Kṛishṇarâjavaḍeyaravara pautrar âda Châmarâjavoḍeyaravara putrar âda śrîmat samasta-bhû-maṇḍala-maṇḍanâyamâna nikhila dêśâvatansa karnâṭaka-janapada-sampad-adhishṭhânabhûta śrîman Mahîśura-mahâ-samsthâna-madhya-dêdîpyamâvikala-kalânidhi-kula-kramâgata Râja-kshitipâla-pramukha-nikhila-râjâdhirâja-mahârâja-chakravarti-maṇḍatânubhûta divya-ratnasimhâsanârûḍha śrîmad râjâdhirâja râjaparamêśvara prauḍha-pratâpâpratima-vîra-narapati birud-ent-embara-gaṇḍa lôkaika-vîra yadu-kula-payah-pârâvâra-kaḷânidhi śankha-chakrânkuśa-kuṭhâra-makara-matsya-sarabha-sâḷva-gaṇḍabhêruṇḍa dharaṇi-varâha-Hanûmad-Garuḍa kanṭhîravâdyanêka birudânkitar âda Mahîśûra Kṛishṇarâjavaḍeyaravaru Vâdhûlagôtra Âpastambasûtra Yajuś-śakhâ dhyâyigaḷ âda Kṛishṇamâchâryara pautrar âda Rangâchâryara putrar âda Bêlûru-sthaḷada Kandâḍe Vêdamûrti Bhâshyakârarige barasikoṭṭa bhû-dâna-sâdhana vahi ‖ âditya-chandrâ vanilô nalaścha dyaur bhûmir âpô hṛidayam yamaś cha । ahaś cha râtriś cha ubhê cha sandhyê dharmaś cha jânâti narasya vṛittam ‖ 1 ‖ sva-dattâtaddvi-guṇam puṇyam paradattânupâlanam । paradattâpahârêṇa sva-dattam nishphalam bhavêt ‖ 2 ‖ sva-dattâ putrikâ dhâtrî pitṛidattâ sahôdarî । anya-dattâ tu mâtâ syâd dattâm bhûmim parityajêt ‖ 3 ‖ sva-dattâm para-dattâm vâ yô harêta vasundharâm । shashṭhir-varsha-sahasrâṇi vishṭhâyâm jâyatê krimih ‖ 4 ‖ madvamśajâḥ para-mahîpati-vamśajâ vâ yê bhûmipâs satatam ujvala-dharma-chittâh । mad dharmam êva satatam paripâlayanti tat-pâda-padma-yugaḷam śirasâ namâmi ‖ 5 ‖ batârîkhu 6 nê mâhê July san 1803 ne yisavi khatta Aramane Subbrâya munashi hujûru Puranûru sadarî appaṇe koḍisiruva mêrege gadde beddalu saha Kanṭhîrâyi mûvattâru varâhada bhûmiyannu nîvu nimma putra-pautra-pâramparyavâgi sarvamânyavâgi nirupâdhikavâgi anubhavisikoṇḍu iruvudu ruju *Srî Kṛishṇa.*

Note.

This like the previous number, is said to be a copy of the sannad granted by King Kṛishṇarâja Voḍeyar III of Mysore.

The usual invocatory stanzas addressed to goddess Châmuṇḍi and Varâha found in the sannads of the King Kṛishṇarâja Voḍeyar III are found at the beginning of this grant also. The record registers the gift of some plots of dry and wet land of the annual value of 36 varahas in the village Chikkammanahaḷḷi, in Ponnâtapura Hôbali, Bêlûr Taluk, free of taxes and with all rights of possession to Kandâḍa Bhâshyakâra of Bêlûr, son of Rangâchârya and grandson of Kṛishṇamâchârya by King Kṛishṇarâja Voḍeyar III.

The date of the grant is given as 6th July, A. D. 1830, Tuesday 15th lunar day of the bright half of Âshâḍha in the year Vikṛiti. The grant was drawn up by Subbarâya, *munshi* in the palace and is addressed to the Âmîl of Bêlûr.

8.

On a Vîragal lying in the sluice of Vishṇusamudra Tank at Bêlûr.

Size 4½′×2½′.

Kannaḍa language and characters.

1. svasti śrîmat (ma) hâmaṇḍaḷêsvara tribhuvanamalla Taḷa-
2. kâḍu Kongu Nangali Banavâse Hânungalu-goṇḍa bhujabaḷa-Vîraganga
3. Pratâpa-Hoysaḷa śrî Nârasinghadêvaru Dôrasamudrada nele-
4. vîḍinoḷu suka-sankatâ-vinôdadi pritvirâjyam-geyuttamire Kâḷpeṭṭi-
5. daṇḍâdhipati âtana manônuvallabhe Boppave-daṇṇâyakitiya ma-
6. ga Ankeya Taḷigenâḍa Vasudhâreya kâḷegadoḷu kâdi palara-
7. n irdu Suralôka-prâptanâda ll Sô(vase) ṭṭiyaru Bameyasâ-
8. haṇi Haḍava . . . yana vallabhati Vayei-
9. ru Vikâri-samvatsaradalu ni-
10. lisi
11. daru

Note.

This viragal records the death of a warrior named Ankeya, son of Kâḷpatti Daṇḍâdhipati and his wife Boppave Daṇṇâyakiti, in a battle at Vasudhâra during the reign of Hoysaḷa king Nârasingadêva at Dôrasamudra and the setting up of a vîragal in memory thereof in the year Vikâri, by Vayeriu (), wife of Haḍavaya, and Bameyasânaṇi, and Sôvaseṭṭi.

9.

At the village Chiṇṇênahaḷḷi, in the hôbali of Bêlûr, on the pedestal of the image of god Hanûmân.

Size 1′—6″×8″.

Kannaḍa language and characters.

1. śrî Râma Chitrabhâna-samvatsara Mâga
2. śu 10 lu udharenâḍa naya-
3. ka Timmaṇagauḍanu mâḍida
4. dharama śrî Râma.

Note.

This records the setting up of the god by Timmaṇagauḍa, Chief of Udharenâḍ on the 10th lunar day of the month Mâgha in the year Chitrabhânu.

10.

At the village Sambhuganahaḷḷi in the same hôbali of Bêlûr, on a stone set up at the old entrance of the village.

Size 3′×5′.

Kannaḍa language and characters.

1. śubhamastu
2. namas tunga-śiraś-chumbi-chandra châmara-châravê l trai-
3. lôkya-nagarârambha-mûla-stambhâya Sambhavê ll svasti-śrî Jayâbhyudaya Sâlivâ-
4. hana-śaka-varusha 1581 neya Vikâri-saṃvatsarada Kârtîka śu 15.
5. śrîmat parama-hamsa-parivrâjakâchâryatvâdyanêka-guṇagaṇa-sampannarâ
6. da Vyâsarâyara simhâsanâdhipatigaḷâda Lakshmî-Nârâyaṇa-tîrtha-śrîpâdam
7. gaḷa karakamala-sañjâtarâda Raghunâtha-tîrtha-śrîpâdam-gaḷige śrîmad râjâdhi-
8. râja râja-paramêśvara śrî vîra Srîrangarâya-mahârâyarayyana-
9. varu Navila-nâḍa-râjyadali pṛithivî-sâmrâjyamanâḷuttamire Atrigôtrada Âpastamba-
10. sûtrada Yajuśśâkhâdhyâyigaḷâda Âravîṭi Râmarâja-Rangapparâjaravara pautrar âda
11. Gôpâlarâjaravara putrar âda śrîmad râjâdhirâja râjaparamêśvara
12. śrî-vîra-pratâpa Srîrangarâya mahârâyaraiya (na) varu Tagarê-nâḍa Nâḷigeyahaḷḷi-sîmeya Sambu-
13. ganahaḷḷi grâmavanu śrî-Râmachandra dêvarige yî tathâ-tithi puṇya kâladali sahiraṇyôdaka-dâna-dhârâpû
14. rvakavâgi . . . . . prîtyarthavâgi
15. . . . .
16. . . . .
17. . . . .
18. . . . . . yidakke sâkshigaḷu

Note.

This inscription records the gift of the village Sambhgânahaḷḷi in Nâḷigeyahaḷḷi-sîme in Tagare-nâḍ by Vijayanagar king Srîrangarâya, son of Gôpalarâya and grandson of Âravîṭi Râmarâja Rangapparâja for the service of god Râmachandradêvaru in the matt of the Mâdhva guru Raghunâthatîrtha-śrîpâda, disciple of Lakshmînârâyaṇatîrtha-śrîpâda, head of Vyâsarâya Matt.

The grant is dated 15th lunar day of the bright half of Kartika in the year Vikâri, 1581 of Saka era and corresponds to 20th October, A. D. 1659. The date is not verifiable.

11.

At the village Suggalûr, in the same hôbali of Bêlûr, on the pedestal of the image in Basavaṇṇa temple.

Kannaḍa language and characters.

1. śrî śrî svasti śrîmatu pra . . .
2. pa-Chakravarti pritvisva . . . .
3. nu Hoyisaḷa vîra Nara-
4. sihva Dêvarasaru Dô-
5. rasamudradali prithuvirâ-

6. jyam geyye śakava (r) sha 120
7. 4 ne Vishu-saṃvatsarada
8. Âshâḍha sudha 10 va ll Mâlya-
9. nâḍu-muvatara mûlastâna
10. Haḷêyabîḍina kalê dêvara
11. stânika Vîra Râmayyana maga
12. Kâlayyanu â Kaledêvaraha-
13. ḷi Sigalûra sidhâyava
14. ârakârakke (?) dharmava kiḍisi
15. kâru (?) sûṟegoṃballi â

(On another side).

16. Kallayanu kelasamâḍi-koṇ-
17. ḍu dêvalôka-prâpitanâgi dharma-
18. vanu dharisidanu adake naṭa kam-
19. ba yi-dharmake âr aḷahida-
20. ru Gangeya taḍiya-
21. li kavileya kondaru
22. mangaḷa mahâ śrî

Note.

This inscription records the death of a person named Kallaya, son of Vîra Râmayya, Manager of the temple of god Kaledêvaru in the village Haḷeyabîḍu in Mâlyanâḍu, Thirty district in the reign of Hoysaḷa king Nârasimhadêva. He seems to have died in in fighting for the interests of the temple in which he was Manager.

But the meaning of lines 14-15 which state the circumstances under which he died is not clear. It seems that he fought to prevent the confiscation of the *siddhâya* (quit-rent) due for the village Sigalûru, the property of the temple of God Kaledêvaru referred to above.

This record is of some interest as it is unusual to find in inscriptions, an instance of any person meeting his death in merely protecting temple property from unjust aggressors.

The inscription is dated Vaḍḍavâra 10th lunar day of the bright half of Âshâḍha in the year Vishu, 1204 of Śaka era. Śaka 1203 is Vishu and 10th lunar day of the bright half of Âshaḍha in this year corresponds to Saturday, June 18, A. D. 1281. Vaḍḍavâra is equivalent to Saturday according to Dr. Fleet. The usual imprecation concludes the grant.

12.

On a stone set up in the *virara-guḍi* shrine below a fig tree in the same village, Suggalûr.

Size 3′×1½′.

Kannaḍa language and characters.

1. svasti śrî Tribhuvana malla Nârasingha-
2. dêvaru . . . . avara kârya-
3. ke kartarâda . . . . navaru
4. Mâlyanâḍa Suggalûra Tammaga-
5. vuḍa . . .
6. ra . . . . kaṭe namma
7. yaraḍu vâ . . . .
8. ḷadoḷu nâvu ninage

9. . . . . . . Baṇṭuga vaḷi . . . .
10. gi koṭṭevâgi â . . . .
11. dharmavanu . . . . . . koṭṭa mânya
12. ninage yî . . . . . râdarû
13. Râmana maga Tammagavuḍa-
14. ge nettarakoḍagiyâgi ko-
15. ṭṭa mânyada holą.

Note.

Several letters in this inscription have become effaced. It seems to record the grant in Baṇṭugavaḷḷi of some land as *nettaru-koḍage* (grant in memory of fallen heroes) to Thimmagauḍa, son of Râma, of the village Suggalûr, in Mâlyanâḍ, in the reign of the Hoysala king Nârasingadêva.

13.

On a vîragal set up to the right of the Îśvara temple in the village Airavaḷḷi in the same hôbali of Bêlûr.

Size 5½′×2½′.

Kannaḍa language and characters.

1. svasti śrîman-mahâ-maṇḍalêśvaram Tribhuvanamalla
2. Taḷakâdu-Kongu-Nangali-Banavâse Hâ
3. nungallu-goṇḍa bhuja baḷa vîragangan asahâya-sû
4. ra sanivârasidhi giridurgamalla chaladankarâma
5. nissanka-pratâpa Hoysaḷa Vîraballâḷa dêvaru
6. śaka varusha 108 nê Kîlaka-samvatsarada
7. Vaiśâkha sudha 10 Mangaḷavâradandu Aggaḍala Ayi
8. ravaḷiya gaḍiya kâḷagadalli Bama-gavuṇḍanum
9. Biḍiganum Ammanum Aggaḍalavaroḍane kâdi
10. yôdhara Kâḷaya Guḍagauṇḍanoḷagâdavaru
11. kâdi sattu Suralôka-prâptarâdaru Ma-
12. daruvaḷiya.

Note.

This records the death of warriors Kâḷaya, Guḍagauṇḍa and others in fighting on the side of the village Aggaḍalu in a boundary dispute between the villages Aggaḍalu and Ayiravaḷḷi against their opponents Bamagauṇḍ, Bidiga, and Amma in the reign of Hoysaḷa king Nârasimha.

The date of the record is stated to be Tuesday 10th lunar day of the bright half of Vaiśâkha in the year Kîlaka, Śaka year 108. There seems to be some mistake in the figures of the Śaka year as engraved in the grant. The Śaka years 1110, 1170, 1230 all correspond to Kîlaka in the reign of Hoysaḷa kings of the name Nârasimha. None of these can be identical with the figure 108. It is therefore difficult to find out the correct date of the record.

14.

At the village Toḷalu in the hôbali of Arehaḷḷi, on a vîragal at the village entrance.

Size 5′×4′.

Kannaḍa language and characters.

1. svasti śrimatu uttama
2. bisageya âraneya Añgirasamva-
3. tsara svasti śrîmatu Biṭṭiyagavuṇḍa-si
4. reya sasiyira âḷuttamirddalli I-

5. bija-gavuṇḍa
6. turugâḷagadi sattam
7. (Letters are completely worn out)
8. . . . .
9. Nâchiya Bûtayanu jitarayanu paro-ksha-vinaya-mum
10. gedu kallanirisida ll Sindha-gavuṇḍa gâvuṇḍi Āchaṇa-Āchariya
11. Benubbommeyagyeda

Note.

This vîragal records the death of Ibijagauṇḍa in fighting for the defence of cattle during the Governorship of Biṭṭiyagauṇda over the district Sireya Thousand (?) and the setting up of a stone in memory thereof by Nâchiya, Bûtaya and Jîtarâya, as also by Sindhagauṇḍa's wife. The engraver of the record is named Benu Bommeya, son of Achaṇṇâchâri.

No date is contained in the record except the cyclic year Angirasa, a name occurring among the 1st 20 years (Uttama-bisage) of the Hindu Calendar.

15.

Errata.

REPORT FOR 1927.

Page 42	Line 34	read Ballâla	for Narasimha.
„	„ 37	„ and	„ 1170.
„	„ 38	„ Ballâla	„ Narasimha.

13. Push-padanta-Bhaṭṭârakari . . . . Mêgha-chandra
14. . . . . śrî Mûla-sangha-
15. da Beḷaveya Abhayachandra-paṇḍitargge Viniyâditya Hoyisaḷa dêvaru śakavarsha 983 Śubhakṛit-samvatsarada
16. uttarâyana-sankramaṇada dânârthadêmaṇna dhârâpûrvakam koṭṭa adarkke teṟe ha
17. ṇa-vay du haṇa-vâra-bhattadi Dêvara charupige yippatta-yaraḍu salageya dhârâ-pûrvakam mâḍi
18. biṭṭa datti Toḷḷalahaḷḷiya Muddagauḍanu-Tippagauḍanu vuratenkalu yira-bhugâmva-Hora
19. geriya (?) mûdaṇa-bhûmi Bigguḍḍeya bhûmiya Abhaya-chandra-paṇḍitarige dhârâ-pû-
20. ṛrvaka-mâḍi biṭṭaru î-dharmavan avanobbanu . . . . .

Note.

Several letters in this inscription have become worn out and are unintelligible.

It records the gift of some land on the holy occasion of Uttarâyaṇa- sankramaṇa by the Hoysaḷa king Vinayâditya to the Jaina guru Abhyachandrapaṇḍita of Beḷave, belonging to Mûla-sangha and a spiritual desendant of the gurus, Gautama, Bhadrabâhu, Pushpadanta and Mêghachanda. It is further stated that the land granted had to pay a sum of five *haṇas* as tax. A plot of paddy land with the sowing capacity of twenty-two salagas is also stated to have been granted by the same donor for the service of offering food to some god. Further some land is also recorded to have been given away with pouring of water to Abhayachandrapaṇḍita by Muddagaṇṇḍa and Ṭippagauṇḍa of Toḷalahaḷḷi.

The inscription is dated the uttarayâṇa-sankrânti day of Sàka year 983 Subhakrit. Sàka 984, the succeeding year is identical with Subhakrit and corresponds to A. D. 1062. The date is not verifiable.

16.

On a stone lying in the same coffee estate of Vîrâchâri at the same village Toḷalu.

Size 4′—0″×2′—9″.

Kannaḍa language and characters.

1. svasti śrîman mahâ-maṇḍaḷêśvara
(Some lines have disappeared here) Tribhuvanamalla Taḷakâ-
2. ka-mâḍi biṭṭaṇdu
3. naḍasuviri
4-7. (lines are worn out)
8. svasti-śrîmatu Toḷala basadigenâḍu . . . .
9. . . . .
10. Hiriya Mudda ganuṇḍa . . . ganuṇḍa Biḷaga
11. vuṇḍa Vûḷuva-naḍa . . . . vuṇḍa vûrayvar okkala
12. . . . . uttarâṇa sankrântiyandu Navilû-
13. ram Nêmichandra-paṇḍitarggê dhârâ-pûr-vakammâḍi-koṭṭaru â-
14. Navilûroḷage âvanâgi-badukuvavanu . . . . . haṇa
15. vendu hiḍisidava . . . . . . hannondu
16. taleyam narakadalliḷivaru. Gangeyataḍiyali kavile-
17. yam Brâmhaṇaram-noysida pḥaḷaman eyduvaru
18. sva-dattam parā-dattam vâ yô harêta vasundharâm śa-
19. shṭir varsha-sahasrâṇi vishṭhâyâm jâyate krimi ll

Note.

A considerable portion of the upper part of this inscription stone has peeled off and several letters have become illegible. The inscription records the gift of the village Navilur to the Jaina guru Nêmichandra-paṇḍita for the services in the Jaina Basti at Toḷalu by Hiriyamuddagauṇḍa, Biligauṇḍa, the fifty-two residents of the village, on the holy occasion of uttarâyâṇa-sankrânti. Then follows the usual imprecation. No date is found.

17.

At the village Hallumiḍi, in the hôbali or Nâraṇâpura, on a vîragal set up in front of Îśvara temple.

Size 4½′×2′.

Kannaḍa language and characters.

1. svasti-śrî-Vejayâbhyudaya śakavarsha 1140 ne Yî-
2. svara-samvatsarada-Pusya śuddha 13 Â dandu
3. Ballayana maga Doreyana Bîragalla Bomeya-sâ
4. haṇiya Maravûra . . . . ḍisda pratishṭhe mangaḷa mahâ śrî śrî

Note.

This records the setting up of a vîragal by Bomeyasâhaṇi at the village Maravûr to commemorate the death of Doreya, son of Ballaya on Sunday 13th lunar day of the bright half of Jyêshṭa in the year Îśvara, Sáka, 1140. Sáka 1140 is identical with Bahudhânya but the preceding year is Îśvara, A.D. 1217.

18.

Chennarâyapatna Taluk.

At the village Jinnênahaḷḷi in the hôbali of Sravaṇa Beḷgoḷa, on a stone lying in the land of Huḷiyaṇṇa.

Size 3′×2′.

Kannaḍa language and characters.

1. śrî Śaka-varsha 1596 Pramâdîcha-saṃ-
2. vatsarada Vaiśâkha bahuḷa ll yalli Sa-
3. mudrâdhîśvara-svâmiyavara nitya-sa-
4. mârâdhane nityôtsva koḷa tô-.
5. ṭà manṭapada sêvege Puṭasâmi-
6. seṭṭiyara maga Channaṇanu biṭṭa Ji-
7. neyanahaḷḷiya grâma mangaḷa
8. mahâ śrî śrî śrî.

Note.

This registers the gift of the village Jinnêyanahaḷḷi by Chennaṇa, son of Puṭṭasâmiseṭṭi for the daily worship of the god Samudrâḍhîśvara for the up-keep of a pond, garden and manṭapa, for the service of the god.

The grant is dated the 11th lunar day of the dark half of Vaiśâkha in the year Pramâdîcha, Śaka 1596. Śaka 1596 is Ânanda and not Pramâdîcha as stated in the grant. If we take the preceding year, Pramâdîcha, Śaka 1595, the date corresponds to 2nd May A. D. 1673. The date is not verifiable.

19.

At the village Kântarâjapura in the same hôbali of Sravaṇa Beḷgoḷa, on a stone lying before the Lakshmîdêvi temple.

Size 4′×2′.

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-
2. lânchhanam jîyât traiḷôkya-nâthasya śâ-
3. sanam Jina-śâsanam ||
4. svasti śrîman mahâ-pratâpa-chakravartti-gaṇḍabhêruṇḍa malaparoḷ-
5. gaṇḍa sanivârasiddhi giridurggamalla chaladanka-Râma Hoysaḷa vî-
6. ra Ballâḷadêvaru sukha-sankathâ-vinôdadim pri (thvî) râjya geyutu-
7. tamire ll tatu-śrî-pâda-sêvakaru kabbahina-vrittiya adhishṭhâ-
8. yakaru mahâpasâyataru parama-viśvâsigaḷ sâmi-san-
9. tôshakarum Sêvuṇa-kaṭaka-sûṟekârarum śaraṇâgata-vajra-panjara-
10. rumappa Bêhûra-motada Suggiyanahaḷḷiya Arakeṟeya Bô-
11. keyanâyaka Honahalla Mâdeyanâyaka Kâḷiyanâyaka
12. Bâchihaḷḷiya Bokayanâyaka Beḷḷûra Mâchayanâyaka Mon-
13. gaḷâchârya Kasaveyanâyaka Chaluvana Mâchayanâya-
14. ka Arasayanâyaka Barajiyana Mâchayanâyaka Masaṇeya-
15. nâyaka Koleyâdinâyaka Bachana Mâreyanâyaka Koleyata ?
16. na Mâchayanâyaka Baleyana Mâreyanâyaka Haḷavanâya-
17. kana Bacheyanâyaka Bommera Kayidâḷada Baṃyaka Kasaviya-
18. nâyaka Heggaḍenâyaka Maileyaṇâyaka Mâradêva Bâlanâ-
19. yaka Kâchiyanâyaka Pammaṇanâyaka Mâviyanâya [ka]

20. Sâvukanâyaka Chikayanâyaka Mâdiyanâyaka Baḍachara Bijja-
21. yanâyaka Vaḍugeyanâyaka Saniyamanâyaka He-
22. mâḍinâyaka Hariyaṇanâyaka Pûmayanâya-
23. ka Javaneyanâyaka Mailayanâyaka Vaijayaṇananâyaka Mâ-
24. keyanâya (ka) Bameya Nâyaveyanâyaka Guḍeyanâyaka
25. Mâratamanâyaka Malleyanâyaka Hariyavûra Mâchagauḍa Sin-
26. gagauḍa Sômagauḍa Badiyagauḍana Mâdigauḍa Uttagauḍa Bayachigauḍa
27. Mâragauda Mâdigauḍa Abigauḍa Haluvâḍigaṭṭada Kudareya Keñ-
28. chagauḍa Sakaraṃnâyakara nâyaka Malligauḍa Kêsiyahaḷḷiya Bâ-
29. hubaliseṭṭi Pârisaśeṭṭi Bijeseṭṭi avara putraru Ballagauḍa Ba-
30. savagauḍa Mâcheya Bharataya Mâdaya aḷiya Mâchaya Utta-
31. gauḍana Mâraya Pâpaya Chikkatamma Biriśeṭṭiyamaga Âlagau-
32. ḍa Chikagauḍa Sômagauḍa Chiṇṇayagauḍa Mâragauḍa Kasavagauḍa śrîman mahâ (maṇ)-
33. ḍaḷâchâryaru râjagurugaḷu Nayakîrtisiddhântadêvara śishyaru Nêmi-
34. chandrapaṇḍitadêvaru Bâḷachandradêvaru Nayakîrttidêvara guḍu-
35. gaḷu Bâhubaliśeṭi Pârisaseṭi mâḍisida Ekkôṭi-Jinâlaya-
36. da Padmaprabhadêvara ashṭavidârchanege vûra munde Âriya Mâre-
37. yanâyaka kaṭṭisida keṟe â kîḷ-êriya gadde â mûḍalu suttalu naṭṭa
38. . . . . beddaleyâ Hiriyakeṟeya modalêri-
39. . . . . gadeya Śrîmukha-saṃvatsarada Vayi . . . .
40. Bommaya Nâtiveya Sâ . . . Sênabôva Sâmanta . . .
41. pûrvakam mâḍi biṭṭa datti yi-dharmmavam pratipâḷisida Gange
42. . . . .

Note.

This registers a gift of a tank built by one Areya Mâreyanâyaka and the lands below the tank, by various *nâyakas* (chiefs) of Kabbâhu vṛitti in the reign of the Hoysala King Vîraballâḷa, *gaudus*, Jaina gurus Nêmichandra-paṇḍita and Bâlachandra, disciples of Nayakîrti who was a *mahâmaṇḍalâchârya* (preceptor of the great Kingdom) and *râjaguru* (King's guru), for meeting this expenses of conducting worship in the temple of God Padmaprabha in Ekkôṭi-Jinâlaya constructed by Bâhubaliseṭṭi and Pârisaseṭṭi.

The grant is dated in the month of Vaiśakha in the year Śrîmukha. The date is not verifiable. The usual imprecation is found at the end of the grant.

KADUR DISTRICT.

20.

Chikmagalur Taluk.

At the village Bîkanahaḷḷi in the hôbali of Chikmagalûr, on a vîragal to the right of Chandraśêkhara temple.

Size 4′×4′.

Kannaḍa language and characters.

1. namas-tunga-siras-tunga-chandra-châmara-chayâravê l trailôkya-
2. nagarârambha-mûlastambha Shambhavê l śrîmanu mahâmaṇ-
3. ḍalêśvaram Dvârâvatî-puravarâdhîśvaram Yâdava-kulâmbara-dvimaṇi samya-
4. kuta-chûḍâmaṇi male-râja-râja malaparoḷugaṇḍa kadana-prachaṇḍa yasâ-
5. yasula sanivârasiddhi giridurggamalla chaladanka-Râma nisankamalla-
6. srîmatu pratâpachakravarti Hoyisaṇa Vîranârasingadêvana râjya-
7. . . . . . Tiruvaṇṇâmale . . li râjyamgeyutta-
8. vû . . . . . .
9. ya mûguḍeya gadeyali Bikanahaḷiya Basavana maga To-
10. ḷuva Nâgaya kâdi kaligeda yi kalla maḍida Basavan aḷiya-
11. Nâgôjana maga Vîrôja.

Note.

This inscription records the death of a warrior named Toluva Nâgaya, son of Basava of the village Bîkanahalli, while fighting in a rice-field of the village during the reign of the Hoysala King Nârasingadêva residing at his capital Tiruvaṇṇâmale. The inscription stone is stated to have been set up by Vîrôja, son of Nâgôja, son-in-law of Basava.

21.

On a vîragal stone to the left of the same temple.

Size 4′×3′.

Kannaḍa language and characters.

1. . . . . . . goṇḍa śrî vîra Nârasingadêvaru . . . râjya . . . svasti-
2. Krôdhana-samvatṣarada Aśâḍha sudha
3. Haleya ûralé
4. . . . . . . goṇḍu

Note.

This, like the above, is a vîragal inscription of the reign of Hoysaḷa king Narasingadêva and records the death of some warrior (named effaced) in the village Haḷeyavûr in the month of Âshâḍha during the year Krôdhana. The lower portion of the inscription is worn out and is not legible.

22.

At the village Bârehaḷḷi, a hamlet of the village Râmanahaḷḷi in the same hôbali of Chikmagalûr, on a stone set up in front of Îśvara temple.

Size 2′—3″×2′—6″.

Kannaḍa language and characters.

1. . . . . vîra Bhayira-
2. . . . . . Tengaḍeya sa-
3. rvamânyava Râma-
4. lingage sûrya-chandra-uḷaṃ-
5. . . . . . . yidake âvano-
6. . . . . . . tappidalli tikadoḷage . . .
7. aḷiḥidâtana amma-
8. na . . . . . baru Holeyaru-
9. kaikombaru . âtana ṭikadoḷage-
10. mâdiga haṭa.

Note.

This registers the gift of the village Tengade, free of imposts, for the service of God Râmalinga, by the Chief Vîra Bhayirapanâyaka. Some obscene imprecations conclude the grant.

23.

At the village Arasingaguppe, in the same hôbali of Chikmagaḷûr, on the 1st vîragal to the coast of the viḷlage.

Size 5′×3½′.

Kannaḍa language and characters.

1. namas-tunga-siraś-chumbi-chandra-châmara-châravê l traiḷôkya-nagarârambha -mûlastambhâya Śambhavê l svasti śrîman mahâ-
2. maṇḍaḷêśvaram śrîmad Vêraballâ [la] dêvaru Dôrasamudrada neleûḍinoḷu sukha-sankathâ-vinôdadim-
3. râjyam-geyyuttam ire Kîlaka-samvatsara-Phâlguṇa suddha Daśamî Âdivâra-dandu Beḷatûra guṇ-
4. ḍitaḍige kombêḷu Male yinisuve dûsarisi baidallige Arasinaguppeya Goḍḍeyana-
5. Mâchagauṇḍa kâdi suralôka-prâptanâda-lige Ballâladêvanum Kûsa Eṛayaṇṇa-num Inguḷada aśêsha-mahâjanangaḷum-
6. Taḷigenâḍa sâyirabhûmiyum Heṛavole-mûvathum ombhattu Mânasa-gau(?) ṇḍugaḷum yiddu hâgam bêleya keyyam biṭṭaru-
7. Mâchagauṇḍage hâga . . . Bammagauṇḍage bêḷe antu hâgabêḷeyam ûradattiyâgi biṭṭaru yî bhûmi sallad en-
8. dôdidavara vôle avaribara hageyanaṛasuvu . . . .

Note.

This vîragal inscription begins with the usual stanza in praise of god Sambhu and records that during the reign of King Virâ Ballâla at Dôrasamudra, on some person insulting the people of Belatûr, Guṇḍitaḍige, Kongu seven Province, and Male province, a fight ensued and a warrior named Mâchagauṇḍa, son of Goḍḍeya of the village Arisinga-guppe fought and died. The record further states that on the death of that warrior, a gift of land was made to Mâchagauṇḍa and Bammagauṇḍa by the King Ballâla (acting in consultation with) Kûsa Ereyanna, all the mahâjanas of the village Ingulâ, the people of Taligenâḍu Thousand and Heravole Thirty districts, and nine gauḍas

(mânasagauṇḍugal). An imprication against those who reject this grant concludes the record.

The record is dated the 10th lunar day of the bright half of Phâlguna in the year Kîḷaka. The date is not verifiable.

24.

On a 2nd vîragal at the same place.

Size 5′×3½′.

Kannada language and characters.

1. namastunga-śiras-tunga-chandra-châmara-châravê l trilôkya-nagarârambha mûla-
2. stambhâya Śambhavê ll svasti śrîman mahâmaṇḍaḷêśvara tribhuvanamalla-
3. Taḷakâḍu Kongu Nangali Gangavâḍi Noṇambavâḍi Halasige Hânungalu U-
4. chchangi-goṇḍa gaṇḍa vîra bhujabaḷa-gaṇḍan asahâyasûra sanivârasiddhi giridu-
5. rgamalla chalad-anka-Râma nissanka-pratâpa-chakravarti śrî Vîraballâḷu-dêvaru prithvirâ-
6. jyam geyuttam ire Hâlavareya Arasinaguppeyalu Bayachaya gauḍana maga Mâ-
7. reya Gangaveggaḍe vîran iṟidu heṇḍir-uḍe vurchuvalli halabaram kondu-
8. . . . . reri sura-lôka-prâptan âdan.

Note.

This vîragal inscription records the death of a warrior named Mâreya, son of Bayachagauḍa of the village Arasinaguppe in Halavere, in fighting for the defence of the female population of his village against an attack by Gangaveggaḍe in the reign of the Hoysala King Vîraballâladêva. No date is given.

25.

On a 3rd vîragal at the same place.

Size 5′×3½′.

Kannaḍa language and characters.

1. svasti śrîmanu mahâmaṇḍaḷêśvara tribhuvana-
2. malla Taḷakâḍu-goṇḍa bujabaḷa-vîraganga Po-
3. ysaṇadêva Gangavâḍi Tombhattâṟu-sâsiramu-
4. mum suka-sankatâ-vinôdadi râjyam geyutamire-A
5. risinaguppeya Hemâḍigavu(ḍa) na magaḷu Mâ-
6. ḷagauḍi Râjagauḍana madavaḷige sura-lôka-
7. praputeyâdaḷu

(*Left side*).

8. Hemaḍi-
9. gavuḍa-
10. Râjaga-
11. vuḍage
12. Yâkaḍu
13. Yâvam
14. Yâkave-
15. y-aḷiya
16. koṭagum

Note.

This vîragal inscription records the death as *sati* of Mâḷagauḍi, daughter of Hemâḍigauḍa, of Arisinagúppe and wife of Râjagauḍa, in the reign of Hoysaḷa king Vîraganga Poysaṇadêva and the grant of some land to Hemâḍigaûḍa and Râjagaûḍa by somebody in the village.

26.

On a stone set up in a rice-field to the south-east of the same village.

Size 1′—6″×1′—8″.

Modern Kannaḍa language and characters.

1. śubham astu
2. namas tunga-śiras-chumbi-chan-
3. dra-châmara-chârave l trailôkyana-
4. garârambha-mûlastambhâya Śambhavê
5. svasti śrî Vijayâbhyudaya Śâlivâ-
6. hana-śaka-varusha 1665 neya saluva
7. Dundubhi-samvatsarada Kârtika 10 lu
8. śrîmatu Santebennûra Sîtâ-
9. râmappanâyakaru Beṇḍuga-sîme
10. Araśinagupe Doḍḍayagauḍage koṭṭa
11. gade kha 9 châna gadde kha 25 antu gade kha 34 ü-
12. bhayam gadde 35 dêvargam stâna koṭṭevu.

Note.

This registers the gift of some plots of rice-land and the power of administration of some temples to Doḍḍayagauḍa of the village Arasinguppe in Beṇḍugasîme-district by Sîtarâmappanâyaka, Chief of Santebennûr. The grant is dated the 10th lunar day of the month of Kârṭika in the year Dundubhi, 1665 of Śâlivâhana êra. Saka 1664 A.D. the preceding year is Dundubhi and corresponds to A. D. 1742. The date is not verifiable.

27.

On a fragmentary stone lying by the side of a ruined maṇṭapa to the east of the same village Arasinaguppe.

Kannaḍa language and characters.

1. Svasti srî Vijayâbhyudaya Śaka varsha
2. 1210 neya Sarvajitu samvatsarada Śrâ-
3. vaṇa śu ll Sô dandu Ayigûra
4. gâvuṇḍana maga Bôkiyaṇṇanu turu-
5. va bêḍaru hiḍida huyyalali haridu
6. kâdi Suralôka-prâptanâda śrî śrî śrî

Note.

This inscription records the death of a warrior Bôkiyaṇṇa, son of Ayigûragâvuṇḍa in fighting during a cattle raid by the Bêḍas. It is dated Monday the 11th lunar day of the bright half of Śrâvaṇa in the year Sarvajit, śaka 1210. Śaka 1210, is Sarvadhâri and not Sarvajit as stated in the grant. The preceding year is Sarvajit and falls in A. D. 1287. If this year is taken, the date corresponds to July 22 which is a Tuesday and not Monday as stated in the grant.

28.

On a vîragal set up near Mallêśvara temple in the village Daṇṭaramakke in the same Hobali of Chikmagalur.

Size $4\frac{1}{4}' \times 2\frac{1}{2}''$

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya prithivîvallabha mahârâ-
2. jâdhirâja Yadukuḷâmbaradyumaṇi Malaparoḷgaṇḍa
3. . . . . . . Ballâḷadêvarasaru Dôrasamudradalu sukhasam-
4. kathâvinôdadim râjyaṃ geyyuttaṃ-ire tat-pâda-padmôpajîvi Ban-
5. timakkeya tuṟuva huyilalu . . . ṟidu Nêmôjam Suralôka-prâpitan- -âdan âtana tammam Dâmôja kalla nili-
6. sida mangaḷa mahâ śrî śrî.

Note.

This inscription records the death of a warrior named Nêmôja in fighting for the defence of cattle in the village Bantimakkc during the reign of the Hoysaḷa king Ballâḷa at Dôrasamudra and the setting up of the vîragal in memory of the departed hero by his younger brother Dâmôja.

29.

On a boulder called Hulikal-baṇḍe, to the south-west of the village Ambaḷe in the Hobali of Ambaḷe.

Kannaḍa language and characters of Hoysaḷa period.

1. Mâdigavuṇḍa
2. chaladankarâva Kariya Mâdivôja Chaṇḍojam baredam
3. birudaragaṇḍa

On an adjacent boulder.

4. Madivojana maganu
5. Masaṇaya Gava-
6. chari sal biṭṭa gadde

Note.

This records the gift of a plot of wet land with the sowing capacity of 1 salage by Masaṇaya Gavachari, son of Mâdivôja. The name Mâdigauṇḍa as also another name Kariya Mâdivoja Chaṇḍoja with the titles Chaladankarâva (a Râma in moving battle), and *birudaragaṇḍa* (champion over those who have titles) is engraved on the boulder.

30.

On the pedestal of the stone image Channigarâya in Channigarâya temple at the village Mugaḷavaḷḷi in the same Hobali of Ambaḷe.

Modern Kannaḍa language and characters.

1. Sarvajitu-samvatsarada Pâlguṇa ba 6 lu Kêśavaśeṭṭiyaru Channigarayana pratishṭhe mâḍi nilistanu subam astu.

Note.

This records the consecration of the image Channigarâya by Kêśavaśeṭṭi on the 6th lunar day of the dark half of Phâlguna in the year Sarvajit. The date is not verifiable.

31.

On a stone lying to the east of the same village Mugaḷavaḷḷi.

Kannaḍa language and characters.

1. svasti śrîman mahâmaṇḍalêśvara śrî Vîra
2. Baḷḷâla-devaru prithivî-râjyaṃ gaiytiralu
3. Virôdhikṛitu saṃvatsarada Chaitra su 3 Bu-
4. dhavâradandu vûra tuṟuva kaḷḷaru
5. koṇḍu hôhalli Bôvagavuḍana ma-
6. ga Kûchagavuṇḍa kaḷḷaran iṟidu Dêva-
7. lôkakke sandaṃ âtana tamma Mâragavuṇ-
8. ḍa nilisida kalu mangala mahâ śrî śrî śrî.

Note.

This records the death of a warrior Kûchagavuṇḍa, son of Bôvagavuṇḍa in fighting for the defence of cattle during a raid by robbers and the erection of a monument in memory of the departed hero by his younger brother Mâragavuṇḍa. The record is dated Wednesday, 3rd lunar day of the bright half of Chaitra in the year Virôdhikṛit. The date is not verifiable.

32.

At the village Gautamêśvara in the Hobali of Vastâre, on a stone pillar lying in front of Iśvara temple.

Kannaḍa language and characters.

1. svasti Saka-varsha 956 neya Krôdhi-samvatsaram Phalguṇada suddha Panchami Sômavâradandu
2. śrîman Mârasingha Sênavâram Kûridavaḷḷiya pattu maṇṇa iṭṭa gaddeya ottalâda bhû-
3. miyam Kaikêsvarada Svayambhûḍêvargge eraḍu-vaḍada baḷana biṭṭa ll munna Vâmanayya-
4. na bhûmi eraḍu-vaḍḍavâ gaṇḍaroḷugaṇḍa Sênavâra baḷan iḷihi biṭṭa

Note.

This registers the gift of a plot of paddy land free of taxes at the village Kûridavaḷḷi for the service of god Svayambhudêva in the Kaikêśvara temple by King Mârasinga Sênavâra and the remission of taxes by the same king, on a plot of land previously given to the same temple by Vâmanayya.

The record is dated Monday, 5th lunar day of the bright half of Phâlguna in the year Krôdhi, Saka 956. Saka 956 however is identical with Bhâva and not Krôdhi. The nearest year Krôdhi is Śaka 986. We may therefore suppose that the figure 986 has been wrongly entered for 956 by the engraver. Taking the year Saka 986 Krôdhi, the date in the record corresponds to Sunday, 13th February, A.D. 1065 on which date panchami tithi ended at .51 of a day or 12 hours 14 minutes after sunrise. But the week day is given as Monday in the record and not Sunday. Hence the date is irregular.

The king Mârasinga Sênavâra referred to in this inscription belonged to the family of Sênavâra Kings who were local chiefs in Kaḍûr District from 7th to 10th Century A. D. Their capital was Kûḍalûrpura probably the same as the present village Kûḍalûr in Chikmagalur Taluk. In some of their grants they call themselves as belonging to Khachara-vamśa and having the serpent flag and lion crest. The name Mârasinga of the Sênavâra chief probably indicates that he was a dependent upon the Ganga king Mârasinga who ruled about this time and that he took his name after his over-lord.

33.

At the same temple, on the pedestal of Bhairava image in the Navaranga.

Kannaḍa language and characters.

1. Vîrôḍhi-savatsara Jyêshṭha sudha 5 Âravandu Gauta-
2. yagaḷu Bhairavadêvara pratishṭheya . . .
3. . . . . ,

(The rest is illegible)

Note.

This inscription records the setting up of the Bhairava image by Gautaya on Sunday 5th lunar day of the bright half of Jyêshṭha in the year Virôdhi.

34.

On a broken stone pillar lying near the same temple.

Kannaḍa language and characters.

1. Jambudvîpadoḷ adu tâm gam [bhî] rate-verasu negaḷda Kaikêsvaradoḷu Sambhu nelasirppan adarind imbâgire Kûṛdavaḷḷi yembudu grâma l Siva-niḷa-
2. yadinda poṛamaṭṭ ati vêgadim pôgi Vâmanayyana keyyam kramadinda mêva vṛishabhanan avayavadim nôḍi konḍu kaḍu-mûrkhateyim meṛe-
3. kôla kaḷedukoḷḷuta baṛasiḍil eṛapante bandu Vâmanabhaṭṭam l kaṛupindam eydi poyyalu Kaṛakanṭha -saraṇya yendu biḷdudu vṛishabham
4. attalu vrishabhana prâṇam matt enisade pôdudamaravâsaman eydalu l ittalu dêham biḷd-eḍe Ettinamaṇnembud âdud andind ittalu
5. parikisad â pârvve naḍedu paramârtt (h) am kondaḷ intu munguriyam tân eraḍill ademba nâḷa-nuḍi poredud idarkkam endandu Vâmanabhaṭṭa l ûra mahâja-
6. nam ellaman ôrantire nerahi tandu Vâmanabhaṭṭa pârade Svayambhu-dêvargge dhârâ-pûruvadin eraḍuvaḍḍada keyya ll.

Translation.

In the land of Jambudvîpa, in the picturesque spot of Kaikêsvara, dwells Sambhu in the village Kûrdavalli. Once in that village a bull went from the Siva temple to the rice field of Vâmanayya and ate grass. Vamanayya looked at it and foolishly snatching his *merekôlu* (staff with a hook used to toss the straw that has been trodden out by oxen and remove it to one side) fell upon the bull with the speed of lightning and beat it furiously. Thereupon the bull fell exclaiming "O, Siva" Thus when the bull attained heaven, the spot where it fell became known as Bull's land thereafter. In the meanwhile Vâmanabhaṭṭa felt that his position was like that of the Brahmin woman in the fable who not understanding the true state of the affairs foolishly killed the mungoose and he therefore invited all the mahâjanas of the village and made, with pouring of water, a gift of wet land with the annual income of 2½ hanas.

Note.

This inscription is of some interest as it records a grant of land made to a temple in order to expiate the sin of killing a bull in anger. As this gift of land is referred to in the previous number belonging to the middle of 11th century it is to be inferred that the event recorded in this inscription took place before the middle of 11th century and the slaughter of cows and bullocks was looked upon as a great sin at that period.

35.

On the 1st vîragal near the Suggimaṇṭapa in the village Âṇûr in the hôbaḷi of Âṇûr.

Size 4′×3′

Kannaḍa language and characters.

1. śrî namas tunga-śiras-tunga-chandra-châmara-(châmara)-châravê l trai-lôkya-nagarârambha- mûlastambhâya Śambhavê
2. svasti samasta-bhuvanâśrayam prithvîvallabha-mahârâjâdhirâjam parama-ma-
3. hêśvaram parama-bhaṭṭârakam Dvârâvatî-puravarâdhîśvara Yâdava-
4. kuḷâmbara-dvimaṇi samyakta-chûḍâmaṇi malerâja- malaparoḷugaṇḍa kada-
5. na-prachaṇḍan asahâyasûra Sanivârasiddhi giridurggam [alla] chalad-anka-Râma Chôḷa-
6. râya-sthâpanâchârya Maga[ra]-râjya-nirmmûla-tushâra Pâṇḍya-râjya-pratishṭâchâryya nissanka-
7. pratâpachakravartti Hôsaṇa-śrî-vîra-Nârasimhvadêvaru Dorasamudradalu nelevîḍinalu prithvi-râjyam-geyyuttira-
8. lu Âḷuvaḷiya Baichayanu Vasudhâreyavaru maṟavaḷige bandalli mânji bandu vaira
9. voppisi Chittaraḻḻiya Râmayyananû voppisi hindikki kondu kâḏidali yâvûra muṟivandu Śaka-va-
10. riśada 1211 Sarvvadhâri-samvastsarada Âśâḍa su 15 Mangaḷavâ[ra] dandu Âṇûraha-
11. ḻḻi râjana purushana tamma Bannanu saha kâdi bidali yây Âṇûr-sâviram Hebeṭadi Bâre-
12. haḻḻiyanu sarvvamânyamâḍi . . . . . .
13. â

Note.

This is a vîragal of the reign of Hoysaḷa king Nârasimha III. It records that on an attack on the village Biṭṭaravaḻḻi by the inhabitants of Vasudhâre, due to some old feud, Baichaya of Âḷuvaḷi fell upon the village by stealth and slew a warrior named Râmaiya and the sack of the village followed. It is next stated that Banna, younger brother of king's agent of Âṇûr fought with valour and died and that the citizens of Âṇûr six thousand district made a grant of the village Bârehaḻḻi in Hebbeṭṭa in his memory.

The record is dated Tuesday the 15th lunar day of the bright half of Âshâḍha in the year Sarvadhâri, Śaka 1211. But Śaka 1211 is Virôdhi and the preceding year Śaka 1210 is Sarvadhâri. If we take the latter year the date corresponds to June 15 A.D. 1288 which falls on Tuesday as stated in the grant.

36.

On a 2nd vîragal at the same place.

Size 4′×3′.

Kannaḍa language and characters.

1. svasti śrîman mahâmaṇḍalêśvaram tribhuvanamalla Taḷakâḍu
2. Kongu Nangali Banavâse Hânungalu-goṇḍa bhujabaḷa Vîra Ho-
3. ysaḷa Ballâḷudêvaru śrî Dôrasamudradalu sankathâ-vinôdadim prithvîrâjya
4. geyyuttiralu Taḷigenâḍu-sâyirabhûmigeyum kalamande Â-
5. ṇûru Holasavam Bhogutiya Basavaya Mâchagavuḍu
6. bavaradalu kâdi biddare Âṇûral ondu gaddeya ikkida-

7. ru Manmatha-samvastsarada Vaiśâkha suda ll
8. Vaḍavâra âtana makkaḷu Cheṭṭayanum Hiriya
9 Bavara Bamayanum pratipâḷisi-
10. daru
12. Ânûra Dharmmâchâri.

Note.

This vîragal belongs to the reign of the Hoysaḷa King Ballâḷa and records the grant of a plot of land in the village Âṇûr in memory of the warrior Holasavam Bhagutiya Basavaya Mâchagauḍu on his death in battle in defence of the Taḷigenâḍu Thousand district. The sons of the fallen warrior, Cheṭṭaya and Hiriya Bavara Bamaya are stated to have maintained the grant and Dharmâchâri of Âṇur is named as the engraver of the inscription.

37.

In the hamlet Huṇasemakke belonging to the village Kôṭevûru in the hôbaḷi of Vastâre, on a vîragal set up at the entrance of the village.

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$

Kannaḍa language and characters.

1. svasti śrîman mahâmaṇḍalêśvaram tribhuvana-malla Taḷakâḍugoṇḍa bhuja-baḷa Vîraganga
2. Biṭṭiga Hoysaḷadêvaru Gangavâḍi Tombhattaṟu-sâsiramuman aḷuttam pritvi-râjyam geyyuttam
3. svasti Śaka-varisha 1058 neya Sâdhâraṇa-samvatsarada Vaiśâkha mâsada suddha pan-
4. chami Budhavâradandu Biṭṭiga-Hoysaḷa-dêvaru Bayaḷunâḍina mêletti Han-neraḍubîḍa kiḍisi
5. . . . . . . Chandraprabha . .
6. rmam su-putram kula-dîpaka [nenisi]
7. Huṇasevakkiya Sattiverggaḍe manege
8. mantri monege baṇṭan enisi ant âḷda-
9. na prastâvadalu Hanneraḍubîḍinal iṟidu bi-
10. ḷdu sura-lôka-prâptan âda.

Note.

This is a vîragal of the reign of Hoysala king Vishṇuvardhana called also Biṭṭiga Hoysaḷadêva. It records the death of the warrior Sattiverggaḍe of the village Huṇasemakke in defence of his lord during an attack on the village Hanneraḍubîḍu by the king Vishṇuvardhana during his invasion of the province Bayalnâḍ.

It is dated Wednesday, 5th lunar day of the bright half of Vaiśâkha in the year Sâdhâraṇa, Saka year 1058. But Saka 1058 corresponds to Anala and not Sâdhâraṇa as stated in the grant. The nearest year Sâdhâraṇa is Śaka 1052. Even if we take Śaka 1052, the 5th lunar day of the bright half of Vaiśâkha falls on Monday and not Wednesday as stated in the grant. Hence the date is irregular.

38.

On the right side of the inscription stone No. 77 of Chikmagalur Taluk in Epigraphia Carnatica Vol. VI, in the compound of Mârkaṇḍêśvara temple at the village Khâṇḍya in the hôbaḷi of Khâṇḍya.

1. śrî Plavanga-sam-
2. vatsarada Vuttarâ-
3. yaṇa-sankrama-
4. ṇadandu Lakshmayya-

5. n-aḷiya Dêvaṇanu
6. Hiriya Tumbu-
7. ḷiya śrîmatu Vî
8. raballâḷadêvara ka-
9. yyalu dhârâ-pû-
10. rvvakam mâḍisikoṇ-
11. ḍuy Agnishṭageya
12. maṭhakke biṭṭa dê-
13. va-dâna yî dâna-
14. van aḷidavanu śrî Tun-
15. gabhadrâdêviya ta-
16. ḍiyalu kavileya-
17. konda pâpa mangaḷa
18. mahâ śrî śrî

Note.

This records the gift of the village Hiriya Tumbuḷi by Dêvaṇa, son-in-law of Lakshmaṇayya, with the permission of Hoysaḷa King Vîra Ballâḷa to the mutt named Agnishṭage. This mutt was situated in the vicinity of Mârkaṇḍêya temple at Khâṇḍeya. The word *agnishṭage* means a pan in which sacred fire is kept up. This mutt seems to have differed from the usual mutts in as much as special arrangements were made for fire-worship in this mutt, while in ordinary mutts reside monks who do not worship fire.

The record is dated the year Plavanga, on the holy occasion of uttarâyaṇa-sankramaṇa. The date is not verifiable. It ends with the imprecation that those who violate the grant will be guilty of the sin of killing a cow on the banks of the rivers Tungabhadra.

39.

On the left side of the same inscription stone.

Kannaḍa language and characters.

1. Krôdhana-samvatsa-
2. ra Chaitra suś Sukra . . .
3. [śrî] man mahâpradhânam bâ
4. [ha] ttora-niyôgâdhipa [ti] [ma]-
5. hâpasâyata . , .
6. Lakshmîdhara-daṇṇâ . . .
7. Mârkaṇḍêya-
8. Janârdanadêvara [śrîkârya]
9. kke Raktâkshi-samvatsara mo-
10. dalâgi yâ . . . .
11. chandrârkka-sthâ . . .
12. yâgi naḍavantâgi bi
13. yada hodake gûḍida . . .
14. yadoḷage gadyâṇa . . .
15. dimûṛan illihi ko-
16. ṭṭaru yî honnanu [Taḷi]-
17. genâḍa hattuman [de]
18. sâyira-bhûmi
19. samasta-prabhuga-
20. . . agrahâra Khâṇḍeya-
21. da Kêsavahebbâruva-
22. noḷagâda mahâ-
23. janangaḷu Yeḍavala
24. yeppattaṛa samasta-pra-
25. bhu-gâvuṇḍagaḷu
26. biṭṭiha dharama â . .
27. nuvan î-dharmakke mo . .
28. tâgi naḍasuvaru . .

29. de î dharmavan ara-
30. -kshavâgi nadesade kiḍisida-
31. r î-sthaḷadalu sâvira-kavi [le]
32. yuvam Vêdâ [pâraga]-
33. rappa Brâhmaṇaru-
34. mam konda pâpav akkum
35. Kumâra Lakshmîdhara-dan-
36. ṇâyakam stiranjî-
37. viyappa mangaḷa ma-
38. ha śrî śrî śrî

Note.

This registers the grant of 13 gadyanas from the tax payable for the agrahara village Khâṇḍeya for the service of gods Mârkaṇḍêya and Janârdana, the grant being made by Lakshmîdharadaṇṇâyaka, chief minister (mahâpradhâna) and *bâhattara-niyôgâdhipa*, (lord over 72 officers) and maintained by the prabhugâvuṇḍus of Taḷige-nâḍu Thousand district., the mahâjanas of Khâṇḍeya agrahâra including Kêśava-hebbâruva and the prabhu-gavuṇḍus of Eḍevale-seventy district. Lakshmîdhara daṇṇayaka, the donor, was a minister of the Hoysaḷa King Ballâḷa II. The grant is dated Friday the bright half of Chaitra in the year Krôdhana. The name of the tithi is left out in the grant. The date is not verifiable. The usual imprecation is found in the grant.

40.

A Sannad of Mummaḍi Kṛishṇarâja Voḍeyar Bahadur dated Saka 1742—in the possession of Puttige Math, a branch of Uḍupi Math in Kaḍûr.

Kannaḍa characters.

Uḍupi śrî Krishṇa dêvarige.

1. svasti śrî vijayâbhyudaya Sâlivâhanaśaka varshaṃ-
2. gaḷu 1742 nê sanda vartamanavâda Vikrama-saṃvatsarada Mâ-
3. gha śu 3 Sômavâradalû śrîmat samasta bhûmaṇḍala maṃ-
4. ḍanâyamâna nikhila dêśâvataṃsa Karṇâṭaka janapada sampa-
5. dadhishṭhânabhûta śrîman Mahîśûra mahâsaṃsṭhâna madhya dê-
6. dîpyamânâvikala kaḷâṇidhi-kula-kramâgataRâjakshitipâla-
7. pramukha nikhila nija râjâdhirâja mahârâjachakravarti maṇḍalânu-
8. bhûta divya-ratna-siṃhâsanârûḍha śrîmad-râjâdhirâja râja-
9. paramêśvara prauḍha-pratâpâpratimavîra narapati birudentembara gaṇḍa
10. lôkaikavîra Yadukulapayaḥ-pârâvâra-kaḷânidhi śankha-chakrân-
11. kuśa kuṭhâra makara matsya Sarabha Sâḷva gaṇḍa-bhêruṇḍa dharaṇî-
12. varâha hanumad-garuḍa kaṇṭhîravâdyanêkabirudânkita śrî-
13. Mummaḍi Châmarâjamahîpâla-dharmapatnî Kempanañjamâmbâ
14. garbha sudhâmbudhi râkâsudhâkarâyamâna Srî Châmuṇḍâm-
15. bikâvaraprasâdôdbhavarâda Ātrêyasagôtra Āśvalâyanasûtra
16. Ruk Sâkhânuvartigaḷâda Srî Mummaḍi Kṛishṇa-râja-Voḍeyarava-
17. ru kuṭumba samêtarâgi saparivâra sâmâtyasâśrita-vidvajjana-
18. râgi chaturanga samêtarâgi hânarabal Resident râja śrî
19. Kôl sâhêb bahaddûravaru sangaḍa baruttiralâgi
20. śrî Uḍupi mahâkshêtradalli chittaisi śrî Viśvapriya-tîrtha śrî pâ-
21. dangaḷavara paryâyadalli samudra Madhva-sarôvara-tîrtha
22. snâna dêvatâ sandarśana sêvâ kâṇike navaratnâbharaṇagaḷannu
23. gajândôḷikâśvâdyanêka vâhanangaḷannu samarpisi dêvara

24. nivêdanâdi nityôtsavârthavâgi prâgârabhya-dinda dinagaṭle naḍe-
25. yuttâ iddaddu Nagarada Bahadarî varahâ 2 varahâ îdina adhika-
26. pûjôtsavâdigaḷu naḍeyatakka bage adhika 13 hadimûru vara-
27. hâ ubhayaṃ dina vondakke Bahadarî varahahadin aidu varahâdallu
28. varsha vondakke Bahadarî 5400 aidu sâvirada nânûru varahâ pra-
29. kâra varshaṃpratiyallû Nagarada kachêri ilâkheyinda kasabe Nagara-
30. da aivaju paiki śrî Kṛishṇârpaṇavâgi dânadhârâpûrvakavâgi baṟasi
31. voppisida sâdhana ll

Śrî Kṛishṇa.

Note.

This records the grant of 5400 Varahas by Kṛishṇarâja Vaḍayar Bahadur III, during his visit to Uḍipi together with Col. Cole for the service of the god in the Matt, on Monday the 3rd lunar day of the light half of Mâgha in the year Vikrama, Saka 1742 corresponding to Tuesday the 18th of January 1820. The week day is wrong.

41.

On a stone on the high ground to the north of Hullênahaḷḷi in the same hôbaḷi of Kaḍur.

Size 2′—6″×1′—9″.

Kannaḍa language and characters.

1. svasti jayâbhyudaya Śâli-
2. vâhana śaka varsha 1477
3. neya Ânanda saṃvatsara . . . . .
4. . . . . Sukravâradalu śrîma-
5. n mahârâjâdhirâja râjapara-
6. mêśvara śrî vîrapratâpa śrî vîra
7. Sadâśivarâyara âḷvikeya-
8. lu Râchagavuṇḍana maga kaḷḷa-
9. ra kûḍe kâdi pa . . . .
10. sattu Suralôkagatanâ-
11. da mangalamaha śrî śrî śrî

Note.

This is a vîragal recording the death of Râchagauṇḍa's son in his fight with some robbers on Friday . . . . . . in the year Ânanda, Saka 1477 corresponding to A. D. 1555 when Sadâśivarâya of Vijayanagar was ruling over the earth.

42.

On fragmentary stones lying on the hill in Malidêvihaḷḷi in the hôbaḷi of Kaḍûr.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-chârave trayilôkya-nagarâ-
2. rambha-mûlastambhâya Sambhavê l svasti samasta-bhuvanâśraya
3. śrî prithîvallabha mahârâjâdhirâja paramêsvaram Dvârâvatî-
4. puravarâdhîśvaraṃ Yâdavakuḷâmbaradyumaṇi saṃyaktva-chû-
5. ḍâmaṇi malerâjarâja maleparoḷgaṇḍan asahâya-śûra
6. râya-śirasellaṃ birudanka-Bhîmaṃ chaladanka-Râmaṃ.
7. niśśankapratâpa chakravarti Hoysaḷa vîra-Ballâḷadêvaru
8. suka-sankathâ-vinôdadim râjyam geyyuttire tatpâda-padmô-

9. pajîvigaḷappa Nâgigâvuṇḍana maga Honnagâvuṇḍam Nâgê-
10. śvaradêvâlayaman ettisi â dêvara anga-ranga-bhôgakkaṃ
11. hiriyakeṟeya keḷage hiriya tûmbina gadde mattar ondu
12. . . . . mahâjanagaḷoppitadiṃ
13. . . . . ele . . . ṭadalu
14. . . . .
15. mattam â dêvâlyada hinde beddale . . . . .
16. . . . . biṭṭa mane âṟu
17. rimâṇadalu

Note.

This inscription begins with the usual obeisance to Śiva and records the erection of a temple called Nâgêśvaradêvâlaya by Honnagâvuṇḍa, son of Nâgigâvuṇḍa; feudatory of the Hoysaḷa King Vîraballâḷa and the gift of some lands dry and wet for service in that temple made by the said Honnagâvuṇḍa with the approval of the Mahâjanas. No date is given in the record.

43.

On a vîragal set up near the Îśvara temple in the village Hiri-Ingḷa in the same hôbaḷi of Kaḍûr.

Size 5′—6″×2′—3″.

Kannaḍa language and characters.

1. śrîmatu Târaṇa-saṃvatsarada Chaitra ba 5 Sômavâradandu
2. pratâpachakravartti śrî-Vîra Nârasiṃhadêvarasaru râjyam gaivali
3. Hirivurada vûr-aḷivinoḷu tuṟu ḷarivalli Baḷegâṟa
4. Mallayan idirântaran iṟidu svarggatanâda kalla nili-
5. sidâta Tammayyam mangaḷamahâ śrî śrî śrî

Note.

This records the death of an individual named Baḷegâra Mallaya, in fighting for the defence of cattle of the village Hirivura, during the reign of the Hoysaḷa King Nârasimha and the erection of the stone vîragal in memory thereof by an individual named Tammayya. The inscription is dated Monday 5th lunar day of the dark half of Chaitra in the year Târaṇa. The date is not verifiable.

44.

On a vîragal set up in the tank of Chikka-Ingḷa in the hôbaḷi of Bîrûr.

Size 5′—0″×2′—6″.

Old Kannaḍa characters.

1. svasti Śaka-kâla 777 . . . . . .
2. svasti Kiṟi-Ingaḷada Tamma-
3. gavuṇḍanu puliyan iṟidu . . . .
4. sattoḍe Ganga Permmâḍi me-
5. chchugoṭṭudu ayguḷa kaḷani i-
6. dân aḷidôn Vâraṇâsiya-
7. n aḷidôn . . . .

Note.

This inscription records the death of an individual named Tammagauṇḍa, resident of the village Kiṟi Ingaḷa while killing a tiger; and the grant of a plot of wet land with the sowing capacity of five koḷagas by Ganga Permmâḍi in approval of his valour.

Ganga Permâḍi is apparently some Ganga King. The record ends with the usual imprecation, that he who violates the grant incurs the sin of destroying Benares. The grant is dated Śaka 777.

45.

At Sakkarepaṭṇa, in the hôbaḷi of Sakkarepaṭṇa, on the metal plate covering the lamp-pillar in Ranganâtha temple.

1. śubham astu l śrîman Mâdvîkapuryâṃ sthira-vasatijushô Raṅ-
2. ganâthasya bhaktyâ Sâlîvâhâbda-pûgê yuga-
3. guṇa-giriyug-vatsarântê sahasrê l Dêvârya
4. bdêshumâsârjuna-Garud-Ibharâḍ-ahni
5. vârê tṛitîyê Sauparṇastambha urvyâm ku-
6. valaya-patinâ lankṛitaḥ Kṛishṇa-nâmnâ ll

Note.

This records that the lamp-pillar (*garuḍa-gamba*) in the Ranganâtha temple at Mâdhvîkapura (Sakrepaṭṇa) was set up by King Kṛishṇa (Kṛishṇarâja voḍeyar III of Mysore) on Tuesday 8th lunar day of the bright fortnight of the month Âśviyuja in the year Râkshasa, 1734 year of Sâlivâhana êra. The date corresponds to Tuesday 13th October A. D. 1812.

46.

Below the above inscription.

1. śrî Śakuni-Ranganâthasvâmiyavara charaṇâravindagaḷige
2. Ângîrasa saṃvatsarada Âśvîja sudha 10 Guruvâradallu Sakkarepaṭṭaṇa-da
3. samasta Râṇuveyavaru binnahamâḍi vappisida Dhvajastambha-koḷagada
4. sêve ll śrî śrî śrî śrî śrî śrî ll

Note.

This inscription which is engraved below the previous number records the setting up of a brass covering over the above lamp-pillar for the service of God Sakuni Ranganâtha by all the military officers (râṇuveyavaru) of the town Sakkarepaṭṇa on Thursday 10th lunar day of the bright half of Âśviyuja in the year Ângirasa, apparently two days after the setting up of the lamp-pillar as recorded in the previous grant.

47.

On a pillar in the Kêśava shrine in the same Śakuni Ranganâtha temple at Sakkarepaṭṇa.

Kannaḍa language and characters.

1. Śaka varuśa 1313 ne-
2. ya Pramôdûta-saṃva-
3. tsarada Vayiśâkha
4. śu 15 Śu śrîmad Ranga-
5. nâtha-dêvarige Chikkataṃ-
6. maṇṇagaḷu śrî Sa-
7. kuni-Rangêśadêvarige
8. sarvamânyavâgi sama-
9. rpisida banada śêve nâ-
10. ḍa sênabôvara voppa maṃ-
11. gaḷa mahâ śrî śrî

Note.

This records the gift of a grove of trees, free of taxes to God Sakunirangêśa also known as Ranganâtha by Chikka Timma. It is dated Friday the 15th lunar day of the bright half of Vaiśâkha in the year Pramôdûta, Saka 1313 or A. D. 1391. But Saka 1313 is Prajâpati, not Pramôdûta. Pramôdûta is Saka 1312. Taking the year Pramôdûta, Saka 1312, we find that the 15th lunar day of the bright half of Vaiśâkha falls on Saturday and not on Friday as stated in the grant. Taking Prajâpati, Saka 1313, we find that the week day corresponding to above particulars of dating falls on Wednesday and not Friday. The record ends with the signature of the Shânubhôgs of the nâḍ.

48.

At the same village Sakkarepaṭṇa, on a stone lying buried in the road in front of the house of a temple priest.

Size 3′—2″×2′—3″.

Kannaḍa language and characters.

1. . . . .
2. tasmin Sênagaṇântariksha-taraṇiś śrî Vîrasênô bhuvi samsârâmbudhitâra-ṇaika-taraṇiś śrêyôvanî-sâraṇî l tachchhishyaḥ prachura-
3. prabandha-rachanâ-châturya-padmâsanaḥ pâyâd vô Jinasêna ity-abhidhayâ khyâtômuni-grâmaṇiḥ l śrîmat Pustuka-
4. gachchha sûra-sadriśô viśva-prakâśâtmakas traividyô Guṇabhadradêva yati-paḥ Śrî Śûrasêna stataḥ śishyaḥ Śrî Kamalâdi Bhadragaṇabhṛit Dê-
5. vêndrasênas tataḥ l tênâkâri Kumârasênamunipô vâdîndra-chûḍâmaṇiḥ tachchhishyâḥ Harisêna-dêvâdyâḥ l mâ-
6. dhuryaṃ vâchi kâruṇyam hṛidi tîvraṃ tapas tataḥ l śrî Prabhâkarasê-nâkhya-guru-śrêyô virâjate l tatpadmôdaya-
7. śaila-tigmakiraṇaṣ traividya-pârangatô bhûpalârchita-pâdapañkajayugaḥ śrî Lakshmisênô muniḥ lôkê satta-
8. pasâṃ nidhânam anaghaṃ kâruṇyavârâṃ-nidhiḥ dânê Kalpakujôpamô vijayatê kâmêbha-kaṇṭhîravaḥ l
9. śrî Madanasênamunipô sad-jnânâmṛitapayôdhi-pûrṇênduḥ sudṛiḍha-tapô-guṇayuktô bhâti śrîmat Prabhâ-
10. karâryya-sutaḥ l Dvîpitaṭâka-nâmanagarî-pati Śankha Jinêndrachandrama-śrîpâda-pañkajâḷir amaḷâma-
11. rakîrttimunîndra-pâdasêvâ-paripakvabuddhi Balagâṟa-samâhvayavaṃśa-padma-târâpati rañjipaṃ sva-janakañ-
12. ja-nabhômaṇi vaiśya Mâyaṇaṃ l guṇa-tungaṃ Hollarâjaṃ pitṛi guṇavati Dêvamâmbetannaṃbcy-u-
13. dyadguṇaratnaṃ Nâgarâjaṃ parikipoḍe pitṛivyaṃ guṇaikâśrayaṃ Mâkaṇaṇ âtmîyânujaṃ tânenipagaṇita-
14. saubhâgyadim bhâgyadim dhâriṇiyoḷ vikhyâtivettam Jinasamaya-sarassâ-rasam Mâyaṇâryyaṃ l mataṃ (?) lôkai-
15. kamitram prachuratara- kaḷâvallabhaṃ vandi-vrindôtkara-pushyat Kalpa-bhûjaṃ budha-nuta-charitaṃ vâkparaṃ.
16. kâvyagôshṭhi-sarasaṃ vidvishṭa-śailâśâni Surapura-modalâtangaḷa (?) Mîna kêtûddhara rûpaṃ (?) sadguṇôdagra-
17. hamayan enal âścharyamê Mâyaṇâryyaṃ l intu Hoysaḷa-bhû-vibhu-lakshmî-lapanamuṃ
18. śrî vîra-Bukkarâja-sâmrâjya-ramâramaṇîya-vilâsa-darppaṇôpamaṃ enisi sogayisuva Hosapaṭṭaṇadoḷu prasiddhivaḍeda vai-
19. śya Mâyaṇṇa Mâkappagaḷu na . . . davâgi mâḍida śrî Lakshmî-sênabhaṭârakara nishadhiya pratishṭhe śâsana maṅgaḷa mahâ.

śrî śrî śrî śrî śrî.

Note.

This inscription records the erection of a monument in memory of a Jaina guru named Lakshmîsênabhaṭâraka at Hosapaṭṭaṇa by Mâyaṇa and Mâkaṇa, two brothers of Vaiśya caste belonging to a family named Balagâṛa. It is stated in this inscription that the town Hosapaṭṭaṇa was the face of the goddess of the Hoysaḷa Kingdom and a mirror of the goddess of the kingdom of Vîra Bukka. Several inscriptions of king Bukka of Vijayanagar refer to a town of the name Hosapaṭṭaṇa in the Hoysaḷa country over which he is said to be ruling. It is identified by some with Hosûr in Gôribidnûr Taluk, or Hosadrug in Chitaldroog District. (See Mysore and Coorg from the Inscriptions, P. 114). The present record would tend to show that Hosapaṭṭaṇa was either the village Sakrepaṭṇa where the present inscription stone is found or some village in the neighbourhood.

The spiritual descent of the Jaina guru, Lakshmîsêna is given as follows :—Vîrasêna was a Jaina teacher belonging to Sêna-gaṇa ; his disciple was Jinasêna ; his disciple was Guṇabhadra, a sun to Pustaka-gachchha ; his disciple was Sûrasêna ; his disciple was Kamalabhadra ; his disciple was Dêvêndrasêna ; his disciple was Kumârasêna; his disciples were Harisena ; and Prabhâkarasêna ; Lakshmîsêna was disciple of Prabhâkarasêna. Madanasêna was also a disciple of Prabhâkarasêna.

We next find the genealogy of the merchant Mâyaṇa as follows : Mâyaṇa of Vaiśya caste was a disciple of the Jaina guru Amarakîrti and a worshipper of Śankha Jinendra (Nêmi Tirthankara whose emblem is conch) in the village Huligere and belonged to the family named Balagâra. His father was Hollarâja, mother Dêvamâmbe, paternal uncle Nâgarâja, and younger brother Mâkaṇa. Mâyaṇa and his brother Mâkaṇa set up the epitaph in memory of the deceased Jaina guru Lakshmîsêna-bhaṭâraka.

No date or name of the reigning king is given in the record.

49.

On a second stone at the same place.

Size 3′—2″×2′—3″.

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lânchhananaṃ jîyât trailôkyanâthasya śâsanaṃ jinaśâsanaṃ
2. śrîmad râyarâjagurumaṇḍalâchâryya . . . . pura-vikramâditya madhyâhna-
3. kalpavṛiksha Sênagaṇâgragaṇyarum appa śrîmal Laksmîsênabhaṭṭârakaravara śrîmat śrî-Mânasêna-dêvara nishidhi Śaka va-
4. rsha . . . . 1328 neya Pârthiva saṃvatsara 10 lu
5. śrî Muttada Hosaûra Baicha-seṭṭiya makkaḷu Mâyaseṭṭi Bommiseṭṭi Nâgaṇa-seṭṭi avara mommakkaḷu Baicha-
6. śeṭṭiya Tamma seṭṭi Kovariseṭṭi Chikka Baicha seṭṭi Mâdiseṭṭiyara makkaḷu Kovari-seṭṭiyaru

Note.

This inscription begins with the usual invocation to Jina-śâsana and records the erection of a monument in memory of a Jaina guru Mânasêna, disciple of Lakshmîsêna, royal preceptor (*râyarâjagurumaṇḍalâchârya*) by Mâyaseṭṭi and Bommiseṭṭi and Nâgaṇasetti, sons of Baichaseṭṭi of Muttadahosavûr and their grandsons Tammaseṭṭi (son of) Baichaseṭṭi, Kovariseṭṭi, Chikka Baichaseṭṭi, Kovariseṭṭi (son of) Mâdiseṭṭi. The dating of the record is imperfect. The year is given as Pârthiva, Saka 1328. Saka 1327 is Pârthiva and corresponds to A. D. 1405. Further details are not given. The figure 10 occurring in line 4 after the name of the year Pârthiva-samvatsara may denote the lunar day of the date of the grant.

50.

On a stone lying behind the Jaina basti at the same village Sakkarepaṭṇa.

Size 3′—0″×2′—0″.

Kannaḍa language and characters.

1. śrîmat parama-gaṃbhîra-syâdvâdâmôgha-lânchhanaṃ l jîyâ-
2. t trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ l śrîmad râjaguru . . . .
3. . . . Maunapâchârya śrî Hosaûra śishya Nûlavâgi-
4. seṭṭiya maga Nûlavandiseṭṭiya nishidhi
5. Sârvari-saṃvatsarada
6. Âshâḍha sudha 14 Âdi

Note.

This inscription also begins with the usual verse in praise of Jina-śâsana. It records the erection of a monument in memory of a Jaina guru Maunapâchârya, preceptor of kings, by his disciple Nûlavandiseṭṭi, son of Nûlavâgiseṭṭi of Hosavûr. It is dated Sunday the 14th lunar day of the light half of Âshâḍha in the year Sârvari. The date is not verifiable. Hosavûr of this inscription may probably be the same as the village Hosapaṭṭaṇa referred to in a previous number (48)

51.

Koppa Taluk.

On a set of copper plates in the possession of Hosakoppa Krishna Rao at the village Hosakoppa in the Hobali of Hariharpur.

3 *Plates with ring: no seal:*

Kannaḍa language and characters.

1. śrî Gaṇâdhipataye nama subhaṃ astu namas tunga-sira-
2. chumbi-chandra-châmara-chârave trailôkya-nagarâramba mûla-
3. stambâya Sâmbhavê svasti śrî jayâbhyujeya Sâlivâha-
4. na sakavaruśa sâsirada nânûṟa-yembhatt-ondane savachha-
5. ra sanda vartamâna Saumya saṃvachharada Vaiśâkha śudha
6. 10 Âdivâradallu śrîmatu Mallaya Senabôvaru Sâ-

I *b.*

7. linâykana aḷiya Hiraṇanâyakana maga Neṃ-
8. mâraGaṇḍagaṭṭanakalu Trichebaḷiya Tipparasa he-
9. gaḍege koṭṭa paṭṭeya krama vendare Hebbaseya
10. nâḍa kuḷadoḷagaṇa Haḍilakoppadalu Huli-
11. yakôṭenâyakage sandu banda kuḷa nâlku ha-
12. ṇavina kuḷakke sidhâya ga 2 ⁻8 yippatteṇṭu
13. haṇavige â Huliyakoṭṭenâyakana saṃ-

II *a.*

14. tânau antarisihôda saṃmandha namma aramane-
15. ge â bâḷu haravariyâgi yiralâgi aḷiya-santâ-
16. na baḷiya bâḷâgi â Hebbasiya Hanneraḍaṟa nâḍa
17. mundiṭṭu yi paṇavina siddhâyava hechu kaṭikoṃ-
18. ḍu ga 3 mûṟu varahana tettu â nâḍa sariyali ban-
19. da biṭṭi bhatta kha l haba kâṇike ga⁻l haṇa yishṭanu
20. nînu tettu yî nâlku haṇada kuḷavanu bhôgisi bâṟendu

II *b*.

21. yî sîmege saluva chatuḥ-sîmeya vivara mûḍalu Hebbaḷasina
22. maranindalu paḍuvalu tenkalu Honâhalasina maraninda
23. baḍagalu l paḍuvalu uḷihittâ hedâriyinda mûḍalu
24. baḍagalu l heddâriyindam tenkalu yint î nîreḷakalu cha-
25. tuḥ sîmeyoḷaguḷḷa nidhi nikshêpa jala pâshâṇa akshîṇi â-
26. gâmi siddha sâdhyangaḷ emba ashṭabhôga-têjassvâmyavannu nimma
27. aḷi [ya] santâna-paramparey âgi sukhadinda bhôgisi bahiri en-

III *a*.

28. du koṭṭa paṭṭe yint oppudakke sâkshigaḷu â Hebbaseya Han-
29. neraḍaṟa nâḍa sâkshi Geti (?) sâvanta Niluvâgila Lakumanâyka
30. Niluvâgila Tippenâyka avara kuṭumbadavaru Baḷa-
31. vâḍiya Bommarasa heggaḍe Kuppavaḷḷiya Karigaḍeya Bom-
32. maheggaḍe yint ivar ubhayânmatadim Hariyaṇa-sêna-
33. bôvana barahâ â voppa Pâṇḍyappavoḍeyaru vopi-
34. ta Baḷavâḍiya Bommarasa-hega-
35. ḍeya likhita Kuruppavaḷḷiya Bommagaḍi voppita â
36. Hanneraḍaṟa nâḍa voppita śrî Mallikârjuna-dê-
37. varu Bommaṇagurugaḷa voppita śrî śrî

Note.

This records the grant of some lands at the village Haḍilakoppa in Hebbesenâḍ to Tipparasaheggaḍe son of Hiraṇanâyaka, *aḷiya* (nephew ?) of . . . Sâḷinâyaka and chief of ? villages Nemmâru , Gaṇḍagaṭṭanakallu and Tirichebaḷḷi by the illustrious Mallayasênabôva. These lands are stated to have formerly belonged to Huliyakôṭenâyaka and as he died without issue were given to Tipparasaheggaḍe as the descendant of the former owner's *aḷiya*. The grant is recorded to have been made with the approval of the nâḍ, *i.e.*, chief citizens of the district of Hebbase Twelve and the quit-rent payable on the land was raised from 2 varahas and 8 haṇas to 3 varahas and an additional payment of 1 haṇa for festival tax and one kandi of paddy for forced labour was imposed on the land. The boundaries of the land and the names of witnesses next follow.

The grant is dated Sunday 10th lunar day of the bright half of Vaiśâkha in the year Saumya, Śaka 1481. Śaka 1481 corresponds to Siddhârthi and not Saumya as stated in the grant. The date is irregular. The grant abounds in errors.

52.

On a stone set up at the foot of the hill in the village Seṭlugoḍage in the same Hôbali of Hariharpur.

Size 4′—0″×2′—9″

Nâgari characters : Kannaḍa language.

1. śrî Gaṇâdhipatayê namaḥ l namas tunga-śiraś-chumbi-chandra-châmara
2. châravê l trailôkya-nagârarambha-mûlastambhâya Sambhave ll svasti
3. śrîjayâbhyudaya Sâlivâhanaśakavarsha 1331 neya Virôdhisaṃ-
4. vatsarada Mâgha śu 15 lu śrîman mahârâjâdhirâja râjaparamêśvara
5. śrî vîrapratâpa śrî vîra Bukkarâyaru prithivîsâmrâjyava mâḍuvalli
6. svasti śrîmatu Hariharapurada śrî Râmachandra-Sarasvatîvaḍerige śrî Nṛisimha-
7. dêvara pûjâ-puraścharaṇâdigaḷige â râyara nirûpadinda śrî-
8. Sâmbaṇṇavadêru tamma âḷikege sêrida . . . . gôḍa grâmavannu
9. dhârâdattavâgi biṭṭukoṭṭaru â grâmada kuḷagaḷannu vingaḍisikoṇ-
10. ḍu . . . dharama-sthaḷakke teruvudakke â kuḷa vingaḍisi-koṇḍu

11. endu hêḷalâgi Sântappa-heggaḍêru tâvu teṟuva mekke bayala
12. . . . . . vingaḍisikoṭṭu-teruva kuḷa 6 kke honnu 3 makke
13. bayalaMalaṇṇaheggaḍe teṟuva kuḷa honnu 6 paṇa 5 Kâmakka teruva
14. honnu 4 paṇa 2
15. . . . .
16. . . . .
17. . . . . . Râmachandra Vaḍêrige âchandrârkkavâgi koṭṭar âgi
    â grâmakke salluva
18. gadde bayalu tôṭa tuḍike kuṃmari kôhu modalâgi ênu-uṇṭâdannu
19. anubhavisikoṇḍu baruvudu Śrî Râmachandra-Sarasvatîvaḍêru tamma śishya-
20. pâraṃparyavâgi bhôgisuttâ bahadu mangala mahâ
    śrî śrî.

Note.

This records the gift of the village . . . . goḍu to the guru Râmachandrasarasvati voḍeyar of Hariharpur, for the worship of god Narasimha, made by the chief Sâmbaṇṇavoḍeyar as directed by the king Bukkarâya of Vijayanagar. The assessment payable for the lands of the village is stated to have been determined by Sântappaheggaḍe under the orders of Sâmbaṇṇavoḍeyar.

The grant is dated 15th lunar day of the bright half of Mâgha in the year Virôdhi, Śaka 1331. This corresponds to 20th January A. D. 1410. The date is not verifiable.

53.

On a vîragal lying in a forest belonging to the village Mattivâne in the same Hobali of Hariharpur.

Size 6′×3—6″.

Kannaḍa language and characters.

1. svasti śrî Vinayâditya Poysaḷadêvaru
2. râjyavanu âḷuvalluMâragavuṇḍana maga . . . . kâdi sattan

(The rest is effaced).

. . . .

Note.

This records the death of . . . . son of Mâragavuṇḍa during the reign of the Hoysaḷa King Vinayâditya.

54.

On a stone lying in the road to Beḷarekôṭe from the village Koḍatâḷu in the same Hobali of Hariharpur.

Size 4′—3″×2′—6″

Nâgari characters. Kannaḍa language.

1. Gaṇâdhipatayê namaḥ namas tunga-śiraśchumbi chandra châma-
2. ra-châravê 1 trailôkya-nagarârambha-mûlastambhâya Svayaṃbhavê 1
   svasti
3. śrî jayâbhyudaya Sâlivâhanaśaka varsha 1496 neya Hêvaḷambi saṃ-
4. vatsarada Mâgha su 15 puṇyakâladalu śrîman mahârajâdhirâja śrî-vîra-
5. pratâpa Śrîrangamahârâyaru Penugoṇḍe simhâsanavan-âḷuvalli
6. Hariharapurada Śivaḷḷiya maṭhâdhipatigaḷâda shaḍ-darśana sthâpanâchârya-
7. râda Abhinava . . . . . ge Bhayirarasa-voḍeyaravaru

8. Sivaḷḷi-samasthânada śrî Narasimha-dêvara naivêdyak-endu â Bhayirarasa vode-
9. yara pâdôpajîvi Sântappa-heggaḍêru biṭṭukoṭṭa uttâra ga 100 nûruvaraha
10. idake kuḷada vivara

Note.

This inscription records that Sântappaheggaḍe, an officer under the Chief Bhairasvavoḍeyar, in the reign of Srîrangarâya of Vijayanagar, granted a remission of the pament of 100 varahas for certain lands belonging to the mutt of Sivaḷḷi in Hariharpur in order that the amount thus remitted might be used for the service of daily food offering to God Narasimha in the said mutt. The grant is dated 15th lunar day of the bright half of Mâgha in the year Hêviḷambi, Saka 1496. Saka 1496 corresponds to the year Bhâva and not Hêvilambi as stated in the grant.

55.

On a fragmentary stone lying on the way to Koḍakaḷi from the village Bâvaṇige in the same Hobali of Hariharpur.

Nâgari characters and Kannaḍa language.

1. śrî Gaṇâdhipatayê namaḥ Sarasvatyai namaḥ Nârâya-
2. ṇâya namaḥ namas tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-
3. nagarârambha-mûla-stambhâya Sambhavê svasti śrî jayâbhyudaya śaka varusha 1340 ne-
4. ya Hêmaḷamba-saṃvatsarada Vaiśâkha śuddha 7 Â śrîmatu Kâsyapa-gôtrada Ṛikuśâkheya
5. Bhôgappayyana makkaḷu Kallaṇṇangaḷu Viśvâmitragôtrada Nâgaṇṇagaḷa ma-
6. kkaḷu Lakhaṇṇagaḷige koṭṭa śilâ-śâsana-kramaventendare Hariharârâyaru
7. . . . dâna-dhârâ-pûrvakavâgi tâmra-śâsanasthavâgi baha Kêḷûralli
8. Hariyakana haravariya—(the rest is effaced).

Note.

This records the gift of some land at the village Kêḷûr by Kallaṇṇa, son of Bhôgappaya to Lakhaṇṇa, son of Nâgaṇṇa in the reign of Harihara, King of Vijayanagar. The grant is dated Sundaythe 7th lunar day of the bright half of Vaiśâkha in the year Hêmilambi, Saka 1340. Saka 1340 is Viḷambi and not Hêmiḷambi as stated in the grant. The preceeding year, however, Saka 1339 is Hêmiḷambi and taking this as the year of the grant, the date corresponds to April 23, A. D. 1417 which is a Friday and not Sunday as stated in the inscription.

Part of the inscription is also lost.

56.

Copper plate grant of Kṛishṇarâjavaḍeyar III of Mysore dated Saka 1767 in the possession of the Lingayât Matt at Bâḷehonnûr in the Hôbali of Bâḷehonnûr.

1 Plate.

Kannaḍa language and characters.

1. śrîmad brahmâṇḍa-maṇḍala-vidyôtamâna-hṛidyânavadya-samasta-
2. vêdâgama-purâṇêtihâsa-prasiddha Bhûkailâsa Vârâṇasî-
3. puṭa-bhêdana-madhya-mahanîyya Harikêta-nandana-parishkṛita Jaṃ-
4. vâṭa-maṭhâdhishṭhita Viśvârâdhya-paramparânuyâta siṃhâ-
5. sanârûḍha paṭṭâdhyaksha śrî Siddhalinga-Svâmigaḷavara sannidhige

6. svasti śrî vijayâbhyudaya Sâlivâhana śaka varshangaḷu 1767 sanda
7. vartamâna Parâbhava-nâma-samvatsarada Âshâḍha ba 2 Sukravâradallu śrî-
8. mad râjâdhirâja râjaparamêśvara prauḍhapratâpâpratima-vîra-narapati-
9. birudentembara gaṇḍa lôkaikavîra Yadukulapayaḥ-pârâvâra-ka-
10. ḷânidhi śankha chakrânkuśa kuṭhâra makara matysa śarabha sâḷva gaṇḍa-bhê-
11. ruṇḍa dharaṇîvarâha Hanumad Garuḍa Kaṇṭhîravâdyanêka birudân-
12. kitarâda Mahîśûrapuravarâdhîśa Śrî Kṛishṇarâjavaḍeyaravaru
13. barasikoṭṭa dâna-śâsana adâgi śrî Kaśî-kshêtradalli nimma maṭhadalli ni-
14. tyagaṭle 12 janakke gaṇârâdhane naḍeyuvante appaṇekoḍiśi î-
15. bagye tingaḷu vandakke kumpaṇi rûpâyi aivattara mêre varusha
16. vandakke kumpaṇi rûpâyi 600 âru nûrara prakâra Kâśîkshêtrakke huṇḍi
17. mâḍisi appaṇe koḍisuttâ idhîtâgi nityagaṭle sadarî mêre gaṇâ-
18. râdhanege takka jinasu aḍigeyavaru vagaire gottumâḍi yiṭṭu yî
19. dharmavannu âchandrârkavâgi naḍasuttâ namage âśîrvâdavan-
20. nu mâḍuttâ baruvudendu barasikoṭṭa śâsana svadattâ [d] dvigu-
21. ṇam puṇyaṃ paradattânupâlanaṃ l paradattâpahârêṇa sva-dattaṃ ni-
22. shphalaṃ bhavêt ba târîkhu 10 nê mâhe Julâyi san 1846 nê yisavi Kha-
23. ttu Aramane Subarâya dûyam gurikâra yilâkhe khâsâ bokkasa
24. hajûru-sadari mêrege hukumâgi ârunnûru-
25. rûpâyi naṃma vardhanti divasa sâlîyâ-
26. nâ huṇḍi kaḷuhisuttâ ide (ruju śrî
27. Kṛishṇa).

Note.

This records an annual grant of 600 varahas made by Kṛishṇarâjavaḍeyar III King of Mysore, to Siddhalingasvâmi, seated on the spiritual throne of Viśvârâdhya and guru of Jangamavâṭi-maṭha in Benares, in order that from this amount 12 Lingâyat priests (Gaṇas) might be fed at Benares every day. This sum of 600 varahas was ordered to be remitted every year by a huṇḍi (bank-note) to Benares on the birth-day of the King.

The grant is dated Friday, 2nd lunar day of the dark half of Âshâḍha in the year Parâbhava, 1767 of Sâlivâhana era. The English equivalent of the above date is also given in the grant as 10th July A. D. 1846 which falls on a Friday. This date corresponds to 2nd lunar day of the dark half of Âshâḍha of Saka 1768. Apparently Saka 1767 in the grant denotes the expired year.

57.

A copy of a copper plate grant of Sivappanayaka, Saka 1646 in the possession of the same Bâḷehonnûr Matt in the Hôbali of Bâḷehonnûr.

Kannaḍa language and characters.

1. śrî Gaṇâdhipatayê namaḥ śrîmad Eḍavamurâri kôṭe kôlâ-
2. hala śrî Sivappanâyakkaraiyyanavaru Siddhagiri-simhâsanada Huchchu-
3. Vîrapavoḍeyarige svasti śrî jayâbhyudaya Sâlivâhanaśa-
4. ka varusha 1646 neya Parâbhava saṃvatsarada Mâgha śu 9
5. srîmatu Bâḷêhonnûru simhâsana maṭhada Basavalingayya-
6. navaru bandu Humachada śîme 300 grâmagaḷannu yiṭṭukoṇḍu
7. śîme kappakâṇike tegedukoḷḷuttên emba stômavâgi âśîrvâda
8. vijñapisida vishayakke â Bâḷehonnûru simhâsanada
9. maṭhadavarige modalininda bandaddannu râjâdhirâja Sômaśêkhara-

10. nâyakarayyanavaru maṭhavannu aparâdhake tandu saṃsthânavannu oppisi
11. koṇḍu Śringêri Śringa Sâstrige â maṭhadalliruva yâvattannu âtage koḍi-
12. si appu-tappugaḷa vichâra naḍe saha tegesiddaḍdakke
13. mêlinavara vijnâpaneyante î saṃsthânakke sêrisida sîmegaḷu
14. Ânandapura Sadâsiva Nâgara Chandragutti Vuḍugere Śikâripura
15. Kuṃsi Śivamogge Tarikere Lakkuvaḷḷi Maṇḍagadde Hoḷe Honnûru
16. Channagiri Basavâpaṭṭaṇa Śirasi Harapanahaḷḷi Kaḍûru Âraga
17. Madhuvankanâḍu Vastâre Tâḷaguppe Keḷadi Jîya Svarṇakâra
18. Kômaṭi Bhûsura Tigaḷa Mêdara śivâyi vuḷida jâti-
19. kâṇike tegedukoḷḷuvudu śrî śrî śrî
20. Venkaṭa

Note.

This is said to be a copy of a copper plate grant the original of which is not forthcoming. It records the grant of right to collect Kâṇike (a religious levy in cash) from persons other than Jîyas, goldsmiths, Kômaṭis, Bhûsuras (brahmans), Tigaḷas, and Mêdars residing in Ânandapura, Sadâśivanagara, Chandragutti, Vuḍugere, Śikâripura Kumsi, Śivamogge, Tarikere, Lakkuvaḷḷi, Maṇḍagadde, Hoḷehonnûr, Chennagiri, Basavâpaṭṭana, Śirasi, Harapanahaḷḷi, Kaḍûr, Âraga, Madhuvankanâḍu, Vastâre, Tâḷaguppe and Keḷadi on the 9th lunar day of the light half of Mâgha in the year Parâbhava, Śaka 1646, made by Śivappanâyaka of Keḷadi to Basavalingaya of Bâḷehonnûr Matt, on the latter's representation that he may be invested with the power of collecting *Kappa* and *Kâṇike* in the 300 villages of Humchasîme and that Sômasêkharanâyaka deprived the Math of the above power and conferred it on Śringa Sâstri of Śringêri.

Śaka 1646 corresponding to A. D. 1724 coincides with Krôdhi and not with Parabhava, as stated in the grant. Śringaśâstri as the name of the head of Śringêri Matt is never heard of. For the reasons the grant may be regarded as spurious.

58.

A copy of another grant in the same Math.

Kannaḍa language and characters.

1. śrîmad Eḍeva-murâri kôṭe-kôlâhala râjâdhirâ-
2. ja Sômaśêkhara-nâykarayyanavaru svasti śrî vi-
3. jayâbhyudaya Śaka varusha 1594 neya Ânanda-
4. saṃvatsarada Vaiśâkha ba 2 lu śrî Bâḷehonnûru-simhâsanada
5. maṭhada Guruśântasvâmiyavaru î saṃsthânada mê-
6. le dushṭa-krityâdigaḷ uṇṭu naḍavaḷigôsuga yenta javaḷige (?)
7. banda abhiprâyakke â maṭhada baduku jindage sâmânu
8. muntâddu lûṭi uttâra muntâddu japti maṭhadalli-
9. ratakka mudre sâmânu Chandramauḷêśvara baladaśankha yê-
10. kabetta muttina chavakaḷi gaddige Bhûchakrada-kauḍe Svêta-
11. chchhatra simhamukhadavâli ishṭu sahavannu Śringêri a-
12. grahâradalliratakka Sankarâchârya-karasanjâtarâda Śrin-
13. gaśâstri yemb âtge mêliruva avara khât prakâra âtage
14. sêrisi saṃsthânakke Bhûchakrada koḍe adhikavâdanthâddu
15. bandaddâgi vappisi sâgisi saṃsthânakke yôgyânusârakke
16. aḍhikavâdanthâddu tiḷidu nîvu kula-gôtragaḷu Sivâchâra
17. naḍe Saivâchârada kaṭṭu Śivabhaktarapâḍu Sâdhu Vakkaliga Ra-
18. ḍḍiga Kumbâra kaivâḍa jâti-samastakku kappa kâṇike vasûl-
19. mâdikoḷḷabêku

Note.

This records the confiscation of the images of gods, conchshell, cane, pearl necklace, chair, white unbrella and other insignia of the Bâḷehonnûr Math and the transfer of the above articles to the Sringaśâstri along with the enumerated rights of the former Math by Sômeśêkharanâyaka on the second lunar day of the dark half of Vaiśâkha in the year of Ānanda, Saka 1594 equivalent to A.D. 1672.

In this record also the cyclic year does not coincide with the Saka year and Sringaśâstri as the name of the head of Sringêri Math is unheard of. For these reasons the record may be regarded as spurious.

59.

A sannad of Kṛishṇarâja Voḍeyar the third in the possession of the same Math.

Kannaḍa language and characters.

1. Virôdhi-saṃvatsarada Pushya śu 12 Budhavâradallu śrîmatu aramane-
2. sîme gaḍigaḷu amîla killedârarige barasi kaḷuhisida Nirû-
3. pa adâgi Bâḷêhaḷḷi-simhâsana-svâmigaḷu tamma śishyârja-
4. neya bagye modalu dêśada mêle sañchârârthavâgi hagaludî-
5. vaṭige tegasikoṇḍu bandu iddalli kelavu-kaḍe Brâhmaru muṃ-
6. tâdavarigû ivarigû vyavahâra bandaddarinda Hajûrige kareka-
7. ḷuhisi ivaru hagalu-dîvaṭige hiḍisikoṇḍu baruva paddha-
8. ti uṇṭo illavô embadâgi vichârisuvalli î maṭhada svâmi-
9. gaḷu Sîrya Bêlûru Hariharadinda î bagye baradu koṭṭa mahaja-
10. ru tandu tôrisiddarindalû Môtîkhâni Bakshi Narasingarâyanige
11. sâbaku Sîryada mâmale iddâgye î svâmigaḷu hagalu dîvaṭige
12. hiḍisi koṇḍu bandaddu vuṇṭu embadâgi Narasinga Râya Hajûralli
13. arike mâḍiddarindalû Chandragutti âmîla Kupparâyanu sâbaku
14. Bêlûru âmîlu mâḍuttâ iddalli sadari Kuppûrâyanna rûb rûb
15. parâmbarisuvalli uṇṭu embadâgi hêḷiddarindalû saha mâmûlu mêre-
16. ge ivaru hagalu-dîvaṭige hiḍisikoṇḍu tamma śishyârjane muntâ-
17. da bagye dêśasañchârakke bandalli aḍḍimâḍada hâge tâkîti mâḍuvudu
18. târîkha 6 ne mâhe Janavari 1830 khattô Honnâvâra

Kṛishṇa Râv munishi hajûru
Signature of Mahârâja of Mysore.

Note.

This sannad records the confirmation of the right to go in procession with torch-light during the day claimed by the Swami of Bâḷehonnûr Maṭh by Kṛishnarâja voḍeyar Bahadur III of Mysore on the 6th of January 1830. The date is not verifiable.

60.

Sannad of Kṛishṇarâja Voḍeyar Bahadur III, dated A.D. 1828 in the same Bâḷehonnûr Math in Baḷehonnûr.

1. śrîmad vêdavêdânta siddhânta purâṇâgamêtihâsa sakala śâśtra-prasiddha śrîmad Vîra-śaiva-mata-sthâpanâchâryavarya dushṭa-nigraha śishṭa-pa-
2. ripâlana śîlânyavâdi vârdhara-paṭala-paṭu-prabhanjana satkriyâ-
3. châra-kshîra-pârâvâra-râkâkaḷânidhi-nibhâyamanânâchâra-
4. mahâmahîdhra-Sumbhabhrid-bhibhrat-prabhâva Bhâvabhava-madêbha-
5. bidu-vidaḷana-paṭu-panchâsyâvatâra Sivabhaktajana-manôvana-
6. vasanta śaraṇâgata-pavipañjara-ranjita jita-kâlakâmâdyam-
7. dhatama-chaṇḍa-mârtâṇḍa-maṇḍala vinamad Ākhaṇḍala-puṇḍarîkâjana

8. Puṇḍarîkâkshâdi dêvatâvitâna makuṭa taṭaghaṭita mâṇikya-
9. mâlâprabhâpaṭala parivṛita pâdapayôja Paraśiva prâchîna la-
10. panôdbhava jagajjangamajâla janma kâraṇabhûta Śruti pratipâ-
11. dyamâna vṛiddh-Âgastyâdi muni prabôdha sâkshât Rêṇukâchârya
12. prachaṇḍa pichaṇḍôdbhava śrîmat Rudramunîśvara guruvarânvayâ-
13. nvita dvitîya Śambhu Digambara Muktimunîśvara vara vaṃśôtpanna
14. gurucharaṇa vinyâsa pâvanîkṛita bhûsukshêtra sâratarôttunga Bha-
15. drâ tîra pradêśântara pravirâjamâna śrîmad-Rambhâpurî vîrasiṃhâ-
16. sanasya śikhâmudrâbhirâmâṇâṃ śrîmat Channabasavalinga-svâminâṃ
17. kara kanjâta sanjâta śrîmat Pañchâkshara-svâminâṃ pâṇipadmôdbhava śrî
18. Gurusiddhasvâmigaḷavarige
19. śrîmat samasta bhûmaṇḍala maṇḍanâyamâna nikhila dêśâvataṃsa Karṇâṭaka jana-
20. sampadadhishṭhânabhûta śrîman Mahîśûramahâsaṃsthâna madhya dêdîpyamânâvikalakalâ-
21. ṇidhikulakramâgata Râjakshitipâla pramukhanikhila nija râjâdhirâja mahârâja chakra-
22. varti maṇḍalânubhûta divya ratna siṃhâsanârûḍha srîmad râjâdhirâja râjaparamê-
23. śvara prauḍhapratâpâpratima vîra narapati-birud entembaragaṇḍa lôkaikavîra Yadukulapa-
24. yaḥ pârâvâra kaḷânidhi śankha chakrânkuśakuṭhâra makara matsya Śarabha sâḷva gaṇḍabhêruṇ-
25. ḍa dharaṇîvarâha hanumadgaruḍa kaṇṭhîravâdy anêka birudânkita Mahîśûra Kṛishṇarâja va-
26. ḍeyaravaru mâḍuva śaraṇârti Sarvadhâri saṃvatsarada Bhâdrapada ba 4 Sthiravârada varege.
27. nâvu kshêmadallidhêve tamma tapôvaibhagaḷige barasi kaḷuhisuttâ baruva hâge mâḍisatakka-
28. ddu sâmprata tâvu Chikka Baḷḷâpurakke bandu iruva samâchâravu hagalu-dîvaṭige hiḍi-
29. sikoṇḍu baruvadakke Brâhmaru muntâdavaru mâmûlu illavendu aḍḍimâḍida vivara
30. muntâgi hajûru śrutavâddarinda appaṇe koḍisi ide hagalu dîvaṭigeyannu tâvu
31. hiḍisikoḷḷa kelasvilla hâge hajûrige bandalli hagalu dîvaṭige bagye pûrvadalli banda
32. sanadu patra muntâddu yâvattu iruvadannellâ parâmbarisi tamage hagalu dîvaṭige
33. saluvadâdare sarkâradindale beḷḷi hagalu-dîvaṭige appaṇe koḍisalâdhîtu
34. rgadalli baruvâga kalahagaḷu âgada rîtige horaṭu baruvahâge mâḍisuvudu târîku 27 nê
35. mâhe Sepaṭambara san 1828 ne i Aṇṇeya munashi hajûru intu î śaraṇârti śrî Kṛishṇarâjoḍeyara baraha.

Note.

The sannad is in Kannaḍa language and characters and dated Saturday the 4th lunar day of the dark half of Bhâdrapada in the year Sarvadhâri, and Saturday the 27th of September A. D. 1828 and written by Munshi Aṇṇaya and signed by His Highness Krishṇarâja Vodyer.

After enumerating the titles of the Math and stating the names of only a few swamins from Rêṇukâchârya to Gurusiddhasvâmi, then the head of Math, the sannad mentions the titles of the Mysore Royal family and directs the svâmi not to make use of torch-light during the day time (Hagalu-dîvaṭige). It states that if the Math has any record

to show that the Matt has had the privilege of using torch-light during the day the privilege may be renewed and not otherwise, as it would wound the feelings of Brahmins and other people.

61.

A copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannaḍa language and characters.

1. śrî Nandinâtha śrî Bhringinâtha śrî Vîrabhadra dêvarige mukhyarâda Naḷa saṃvatsarada Jyêshṭha Su 12llu śrîmatu Rambhâpurada vîra-
2. siṃhvâsanake karttarâda Kapaṭada Yeṇṭujaḍesvâmiyavaru namma simhvâsanada śiśyaru makkaḷâdanthâ Ganjaḷagôḍa Namaḥ—
3. śivâya dêvarige barasikoṭṭa paṭṭê-vâlekramaventendaḍe Ganjaḷagôḍapuravu ayvattu nûru kâlârabhya Aramane
4. Karakuḍi lingamudre-kâllanu kuhikdindali nînu a bhûminu hiḍidu arasugaḷige hêḷi kêḷi koṇḍu ayvatta-
5. nûru honnu sâlasaṃmandhavam tegeduhâki Sivacharava hiḍidu â kalla sâsanavanu marisi simhvâsanada biridanu uṃ l
6. â puravargada-bhûmiyannu gaḍe kha 12 daḍi sê(na) bôgarige pâlisikoṭu uḷidu kha 11 nu-purvaśistu batta guttige kha 1 ke ba 8 lu na ni namma
7. śiśyanâgi yiddalli ninna makkaḷa makkaḷa svatantradali ravi-saśigaḷuḷḷa pariyantradallu ninage pâlisi koṭevu yi pâlisi koṭṭadaroḷage Vîrabhadra-dêvara dîpârâ-
8. dhanege ga 2 Munîśvara-dêvara kaḍale palârake ga ½ ubhayaṃ ga 2½ vanu kâlakâla pratiyalu koṭu barôdu endu barasikoṭa paṭevâle yidake
9. sâkshi Āḍuvaḷi-heggaḍe Muḷḷaiyâ naṃma śiśyaroḷage Munîśvara-dêvaru Sômaśêkharadêvaru Hosaûra purada Chennavîradêvaru Bâṇavaḍi Muddu-
10. vîradêvaru Pêṭe Kanneyaseṭi namma Basavalingayya ubhayaṃ 2 ra kaṇṭa muṭṭida-sâkshi vappitada baraha śrî Vîrabhadra dêvaru Eṇṭujaḍe-svâmigaḷa va-
11. pitada baraha kartara apaṇe baradâta sênabôga Mahantayya

Note.

This records the grant of a plot of land in Ganjalagôḍapura by Kapaṭada Eṇṭu jaḍesvâmi to Ganjalagôḍa Namaśśivâyadêva and also to sênuboga, the village accountant of the place, in the presence of some witnesses named on the 12th lunar day of the light half of year Jyêshṭha in the year Naḷa.

The date is not verifiable.

62.

A second Copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannaḍa language and characters.

(*Front*).

1. Viḷambi saṃˡ da 1 Srâvaṇa ba 10 lu śrîma-
2. t. Keḷadi Sômasêkaranâyakaru Râmappa-
3. ge barasi kaḷuhisida kâryya Baggunji-sîme-
4. yalli Sîtânadî-tîradallu Kenchauvanu ka-
5. ṭṭista Viraktamaṭhakke yî sîme Keḷaûra grâma-
6. dinda uttâra-koṭṭa svâstege Hevasegrâmada-
7. li kelavu bhûmi saṃsrishṭavâgi ade yî Ke-

8. ḷa-ûra grâmadinda uttârava koṭṭa bhûmi-
9. samîpadalli Kalluguḍḍe-bastige Śivapurada-
10. PâlaBaraśige grâmadinda üttâravâda bhû-
11. mi vaḷage hoḷe vattina nashṭakke prâku nillisi-
12. da nûru honnina bhûmiyannû adê krayava‸ko-
13. ḷeû yî bhûmiyannû yî maṭhada dha-
14. rmakke üttârava koḍabêkendu Keṃ-
15. pina-maṭhadavaru hêḷuttâre â rîti appaṇe-
16. yâgabêkendu Aḷiya Nirvâṇaiyyanavaru
17. hêḷida saṃbandha yî Kempinamaṭhada dêvara kai-
18. ya kraya ga 118½—7½ nûrahadineṇṭu va-
19. rahanû êḷu haṇa aḍavannû varavaṇi-
20. ja tegedukoṇḍu üttârava koḷadu yi-
21. sîme Keḷaûra Pâla Hedase grâmadinda
22. śistininda ga 7⌐¼ prâku nillisida na-
23. shṭa niṃma ga ½⌐½ yiralâgi nilisida na-
24. shṭadinda ga 2⌐3⅞ hâge ga 2½⌐4⅜.
25. übhayaṃ ga 10⌐3¾ Kalluguḍḍe ba-
26. stige yî Barasige grâmadinda prâku
27. üttâravâda svâsteyinda hoḷe-vatti-
28. na bagge nilisida nashṭadinda ga 1½
29. übhayaṃ ga 11⌐8¾ hannondu
30. varahannû yeṇṭu haṇa muppâga-
31. gada sosteyannû yî Virakta-maṭhada
32. dharmake Śivârpitavâgi koṭṭu
33. yî bhûmige lingamudrâ-silâ sthâpi-
34. tava mâḍisuvallige hujûrinda Û-
35. ḷigada Vîrana kaḷuhisidêve Cha-
36. ü-grâmadavara karasikoṇḍu ga-
37. ḍi tashkara bârada rîti yivana mun-
38. diṭṭu rêkhe pramâṇu bhûmige
39. silâsthâpitava mâḍisikombudu
40. yî kâgadava sênabôgara kaḍita-
41. ke barasi tirugi ivara vaśakke
42. koḍuvudâgi śrî yatâprati

Note.

This records the grant of a plot of land to the Virakta Matt constructed by Kenchauva on the bank of the Sîtâ river by Sômaśêkharanâyaka of Keḷadi on the 10th lunar day of the dark half of Srâvaṇa in the year Viḷambi. The date is not verifiable.

63.

On a brass plate in the same Matt.

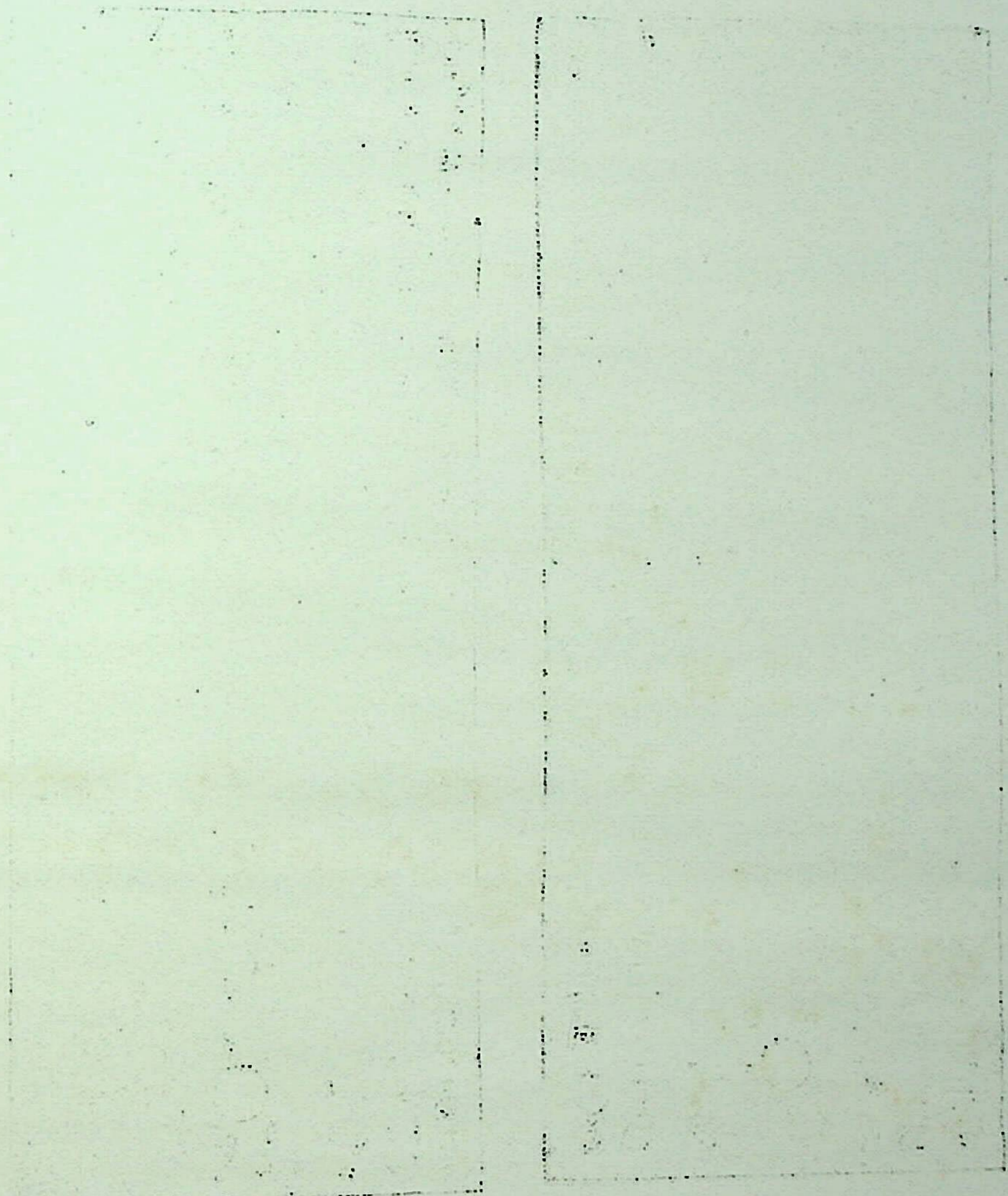
Kannaḍa characters.

Srî

1. guru pîṭha
2. śrî Rambhâpurî
3. vîrâ-siṃhâsa

Translation.

The seat of illustrious teachers.
The Vîrasimhâsana of Rambhâpuri (Bâḷehonnûr).



COPPER PLATE GRANT OF JAYAMURINADALVAN IN THE LINGAYAT MATT AT BALEHONNUR.

64.

A copper plate grant of Jayamurinâḍâḷvân in the possession of the same matt at Bâḷehonnur.

Single Plate: Tamil and Grantha Characters.

Tamil language.

A. 1. ya Ŝuvâ Nāraṇaneḷuttu ivai Neydalūr Tilatayayyaneḷuttu
2. ivaiy Kuṇṇūr Kiḷavaneḷuttu ivaiy Singuḍāneḷuttu ivai-
3. y Ariŝila kiḷān Siridānakka-neḷuttu idAri Vennūr n-
4. âṭṭu p Parāntaka purattu-k-kaṇi kâchchuvan Tiruvi râjar mâkka-
5. liyenan Punrai Tirucheruvâchchanaṭṭāneḷut-
6. tu ivai Veyāna kuḍāneḷuttu ivai Suvarniru seṭi eḷuttu
7. ivai Devūruḍaiyāneḷuttu ŝrî Jayamuri- svasti ŝrî yâṇ-
8. ḍaindāu Jayamuri Nāḍāḷvāṇukku chchel âṇinra yā-

B. 1. ṇḍaindâvadu ivvâṇḍu Jayamuri Nāḍāḷvānâna Pittanavâ-
2. ḍa Sendaṇan enga ḷāchchi Kalandurai aḍigaḷ piranda nāḷ
3. Raivati nāḷ tingaḍōrum muṭṭâmai Jayammuri-chcharuppe-
4. di-mangalattu muppattiruvarum ainju kaniyum or piḍi
5. neyyum tayirum aṭṭi muppattiruvarkkumuṇpadâ-
6. ga idarkku chcheyda nilam vēli nilam attai vāykkiḷ
7. idar kellai vaḍa kombinilam kiḷakkaḍaykkiḷpār-
8. kellaiy karupput-toṭṭattukku mērkum tenpârke

Note.

This consists of a single copper plate, both sides of which are engraved, belonging to the Lingâyat mutt at Bâḷehonnûr which is regarded as the seat of one of the five original gurus of the Lingâyat religion. The grant is incomplete as some plates preceding and following the present copper plate are lost. Hence the middle portion of the grant only is found in this record.

The signatures of certain witnesses to the grant are first found in this inscription We next find it recorded that in the 5th year of his rule Pittanavâḍa Sendaṇṇan *alias* Jayamurinâḍâḷvân, made a gift of land, in order that from the produce there of, an offering of five fruits, one piḍi (a measure) of ghee, and curds might be made to 32 Brahmans every month on the day of the constellation Rêvatî, in which constellation his mother Kalanduraiaḍigaḷ was born. The boundaries of the land next follow.

65.

MUDAGERE TALUK.

At the village Goṇibîḍ in the Hôbali of Gôṇibîḍ, on the doorway of Basavêŝvara temple.

Modern Kannaḍa language and Characters.

1. Gôṇibîḍa sîme Kittaḷenâḍa Chinugada Vîrappagauḍa-
2. ra makkaḷu Dêvaṇṇagauḍaru yivara hirriya makka-
3. ḷu Vîrappagauḍanu Basavêŝvara Svâmiyavara dêva-
4. stâna yî pêṭhêmaḷigegaḷa kaṭṭu bage prâ-
5. rambhamâḍida vivarâ ll Chitrabhânu saṃvatsarada
6. Mârgasira bahuḷa 5 llu yî dêvastâna maḷige sahâ
7. kambha pratishṭhe mâḍiddu l Svâbhânusaṃvatsa-
8. radâ Nija Chaitra ŝu 15 llu yî Basavêŝvara-
9. svâmiyavara pûrva pêṭheyinda teraḷikoṇḍu

10. bandu yî dêvastânadalli pratishṭhe mâḍidaru yaṃ-
11. badâgi yî Gôṇibîḍa staḷada Sânabhâga Aṇ-
12. ṇaiyyanavara maga Lingappaiyanu prîtiyinda yi
13. sêve mâḍidavarige sakalaiśvarya dhana dhânya putrarugaḷa
14. koṭṭu ninnâ sêve tegadukoḷabêkendu binnahaṃ mâḍi ba-
15. rada barahakke âchendrâkam a-
16. stu srî.

Note.

This records the construction of Basavêśvarasvâmi temple and some shops in the year Chitrabhânu and the consecration of the image of God Basavêśvara in the said temple in the year Svabhânu by Vîrappagauḍa, eldest son of Dêvaṇṇagauḍa, son of Vîrappagauḍa of the village Chinuga in Kittalenâḍ, in Gôṇibîḍ-sime. The inscription concludes with the statement that it was composed by Lingappaiya, son of Aṇṇaiya, shanubhog of Gôṇibîḍ and with a prayer for the welfare of the person who caused the temple to be built.

66.

On a stone set up in Banni MahâKâli temple in the same village.

Size 1′—8″×1′—3″.

Kaṇṇaḍa language and characters.

1. svasti vijayadudaya Sâlivâhanaśaka varuśa
2. 1536 sanda vartamâna Râkshasa saṃvatsarada Mâgha śu-
3. dha 8 || . . . . Vîrapâ
4. . . . . . saluva Gôṇi-
5. bîḍa Kâḷâṃmana sunâraru Kâḷapanâyakarige darma-
6. vâgaliyandu Gôṇibîḍa Pañchâḷadavaru yî Mâgha śu-
7. dha 8 lu vîrasamayada sunâluvina Kanaḍavîra pâñchâḷadava-
8. ralu kûḍi koḍadavaru tamma heṇḍara pararige koṭṭa hâge
9. Kâḷapanâyakara sâsanava Saṇṇa Lingaṇṇanu bareda
10. kuladoḷage maduvêli heṇṇu gaṇḍinali banda haṇavanu
11. dêvarige koḍaluḷḷavaru . koḍade yidara makaḷu

Note.

This inscription is engraved on a stone on which an old Jaina inscription was previously incised. The old inscription has been obliterated and the letters of the new inscription have been written over the surface. Still some faint traces of Hoysaḷa types of letters of the previous inscription can be detected. The present inscription seems to record an agreement at the instance of one Kâḷappanâyaka between two sects of Goldsmiths, the Pânchâladavaru of the village Gôṇibîḍ, and Kannaḍa Vîra Pânchâladavaru of Vîra-samaya Sunâluvas that they would freely intermarry between members of the two sects and also that they would pay some money contribution for the service of their family deity, at the time of marriage.

67.

On the pedestal of the Chauvîsa Tîrthakara image in the same temple.

Size $1\frac{1}{4}' \times 1'$.

Kannaḍa language and characters of the Hoysaḷa period.

1. svasti śrî-
2. matu A-
3. nantana ü-
4. dyâpaneya
5. Chauvîsa Tirthaka-
6. ra prati-
7. me mangala

Note.

This image with the figures of 24 Jaina Tîrthankaras engraved on it seems to have been brought from some ruined Jaina temple and set up in the present Banni Mahankâḷi temple. Although it is a Jaina figure it is worshipped by goldsmiths who are the chief devotees of the temple probably on account of their ignorance of the nature of the image. This inscription on the pedestal of the image merely records that the Chauvîsa Tîrthankara image was set up by some one at the conclusion of a vow of worshipping the god Ananta.

68.

Votagar grant of Pratâpadêvarâya of Vijayanagar, śaka 1332 in the possession of Subbâbhaṭṭa at the village Koḍatale in the Hôbali of Sringêri.

Three plates with Varâha seal.

Nâgari characters; language mostly Sanskrit and partly Kannaḍa.

1. śrî Gaṇâdhipatayê namaḥ nama-
2. s tunga śiras chumbi chandra châmara châravê trailôkyanaga-
3. rârambha mûlastambhâya Sambhavê l bhûyasê bha (v) atâm bhûtyai bhûyâ-
4. d Âścharyakuñjaraḥ l âhur vihârakântâram âgamânâm cha
5. yôgiṇaḥ l Harêr Lîlâvarâhasya daṃshṭrâ daṇḍaḥ sa pâtu vaḥ l Hê-
6. mâdri kalaśâ yatra dhâtrî chchhatraśriyaṃ dadhau l asti kshî-
7. rârṇavôdbhûtam apâṃ pushpaṃ aṇuttamaṃ anûnaṃ yasya
8. nirmâlyaṃ âdhattê śirasi-Îśvaraḥ l sadâmôdanidhês tasya
9. santânê Yadusaṃjnitê l abhûd âścharya mâdhuryaṃ vasudhâyâ-
10. s tapaḥphalaṃ l Sangamô nâma râjâbhût sârabhûtê tadanvayê
11. rêjê yasya yaśaḥ Siddha-châriṇîbhiḥ sukîrtitaṃ l sarvara-
12. tna-nidhês tasya samrâḍ âsît tanûbhavaḥ l râjye Bukka mahî-
13. pâlô maṇînâm iva Kaustubhaḥ l tasya Gaurâmbikâjâneḥ
14. tanayaḥ sunayônnatah l hâragaura yaśaḥ-pûraḥârî Hariha-
15. rêśvaraḥ l yat shôḍaśa mahâdâna yaśasâ digvihâriṇâ l
16. bhûyasâṃ abhavan nṛîṇâm bhuvanâni chaturdaśa l tasyaiva hi
17. nṛipâlasya dêvyabhût Mêamâmbikâ Saurês tasya yathâ
18. Lakshmîś Sankarasyêva Pârvatî Pitâmahasya Sâvitrî
19. Çhhâyâ Dinamaṇêr iva l vilâsa vibhramôllâsatira-
20. skṛita Tilôttamâḥ l Atrêr iva Anasûyêti Vasishṭhasyâ -
21. py Arundhatî l Sachî Satamakhasy êva Saśinô Rôhiṇî
22. yathâ Damayantî Naḷasy êva Râmasyêv Âvanîsutâ l ta-
23. sya Mêâmbikâjânêr udabhût sumahônnataḥ Pratâpa

(II*a*)

24. Dêvarâyô yaḥ putrôbhût kuvalayêksha-
25. ṇaḥ l. . . . rûpa iva mûrtau yasyângâ Anangamivâparaḥ l pramê-
26. . . . . iva dharmô yaḥ prajâvân svaguṇair abhût l pratyarthi-samid-u-
27. dbhûtaḥ pratâpâgnau raṇê raṇê l vijitô yêna vîrêṇa
28. vijaya śrî karâgrataḥ l vijayî Vikramâditya Bhô-
29. jabhûpa ivâparaḥ l anginô yam prachakshantê Râjârâjâva-
30. târakaṃ l abhangam Anga Kâḷinga Vangâdyaisch âmarâdi-
31. bhiḥ l râjânô yaṃ nishêvante râjachihnaiḥ svayaṃ dhṛitaiḥ l râ-
32. jâdhirâjas têjavsî yô râjaparamêśvaraḥ l Hindûrâya-su-
33. ratrâṇa-dushṭa-śârdûla-mardanaḥ l gajaugha-gaṇḍabhêruṇḍô gajên -

34. dra-mṛigayâratah l mûrurâyaragaṇḍânkaḥ pararâya bhayaṇka-
35. raḥ l śrî Tungabhadrâparighê nagarê-Vijayâhvayê l simhâsa-
36. nasthaḥ prîtyâ yam avanîm âśaśâsa saḥ l Sâlivâhana-ni-
37. rṇîtê śakavarsha kramâgatê l yugmâgniguṇa bhûmyâ-
38. saṃyutê Vikṛiti vatsarê l Kârtikyâm tu śitê pa-
39. kshê Dvâdaśyâṃ śubhavâsarê l Tungabhadrânadîtîrê
40. Virûpâkshasya sannidhau l Śrî-vatsa gôtra jâtâ-
41. ya varÂpastaṃba sûtriṇê bahvṛichâṇâṃ varêṇyâ-
42. ya yatavâṅ-mânasâtmanê l padavâkyapramâṇêshu
43. parâṃ prauḍhiṃ upêyushê l vâdi vidvat kavîndrâya
44. Vishṇu siddhânta vêdinê Vêdântâchâryavaryâya Vi-
45. shṇupûjâparâya cha l Dêvarâchârya-putrâya Mâya-
46. yaṇâchâryadhîmatê l Ârangavênthakêchaiva Heba-

(II *b*.)

47. râkhyasya sîmani l Vôṭegâr iti vikhyâta nâmâ-
48. naṃ grâmam uttamaṃ l Dêvarâyapuraṃ chêti prati-nâma
49. samanvitaṃ l sarvamânyaṃ chatussîmâ saṃyuktaṃ cha
50. samantataḥ l nidhi nikshêpa pâshâṇa ashṭabhôgai-
51. rathêtaraiḥ l vividhaiścha phalair yuktam satâṭâkaṃ sa bhû-
52. ruhaṃ l âchandra târakaṃ bhôktuṃ dâtuṃ châpi nijêchchha-
53. yâ l putra pautraiścha tatputraiḥ tatsutaiḥ tata uttaraiḥ l Pra-
54. tâpa Dêvarâjêndra mânanîyô manasvinâṃ sahira-
55. ṇyapayôdhârâ pûrvakaṃ dattavân mudâ l

(III *a*.)

56. tasyâgrahâravaryasya chatus sîmâvalinirṇa-
57. yaḥ l sarvêshâṃ sukhabôdhâya likhyatê dêśabhâsha-
58. yâ l Vôṭegârige pratinâma Devatâpurakke mûḍalu pegi-
59. padagaḍi kalinindaṃ paḍuva tenkalu Kumba kaladi baḍaga
60. paḍuva bîḍeda sîme târuvari haḷadim mûḍalubaḍaga
61. Mâlûra gaḍiya tevara nîruvariyindaṃ tenkalu śrî
62. dânapâlanayôr madhyê dânât śrêyônupâlanaṃ dâ-
63. nât svargaṃ avâpnôti pâlanâd achyutaṃ padaṃ l svadattâd dviguṇaṃ
64. puṇyaṃ paradattânupâlanaṃ l paradattâpahârêṇa svadattaṃ nish-
65. phalaṃ bhavêt l svadattâṃ paradattâṃ vâ yô harêta vasundharâṃ sha-
66. shṭi varsha sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ l êkaiva bhaginî-
67. lôke sarvêshâmêva bhûbhujâṃ na bhôjyâ na karagrâhyâ vipradattâ va-
68. sundharâ l sâmânyôyaṃ dharmasetur nṛipâṇâṃ kâle kâle pâlanî-
69. yô bhavadbhiḥ l sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê
70. Râmachandraḥ ll

Śrî Virûpâksha

Note.

After describing the genealogy in the usual way of Pratâpadêvarâya of Vijayanagar the grant records the gift of the village Vôṭegâr, renamed Dêvarâyapura by Pratâpadêvarâya to Vêdântâchârya, son of Dêvarâchârya, of Rigvêda, on the 12th lunar day of the light half of Kârtika in the year Vikṛiti, Saka 1332 corresponding to A.D. 1410. The date is not verifiable. The inscription ends with the usual imprecation.

KOLAR DISTRICT.

69.

Kolar Taluk.

A copy of Râmasamudra grant of King Kṛishṇarâya of Vijayanagar, dated Saka 1435 in the possession of Saule Sêshâchâr in Kôlâr Town.

Telugu language and characters.

1. śubham astu svasti śrî vijayâbhyudaya Sâlivâhana śaka varshaṃ-
2. bulu 1435 agunêṭi Srîmukha saṃvatsaram Âśvîja śu 12
3. puṇyakâlamandu śrîman mahârâjâdhîrâja râja-paramêśvara śrî vîrapra-
4. tâpa śrî Kṛishṇa Râyamahârâyalugâru sukhânurâgam śrîrâjyaṃ
5. chêyachu uṇḍagânu śrîmad Raghupatinâyakâchâryulaina śrîvîra
6. Râmanâyakulavâru śrî Bhâradvâja-gôtra Âpastambasûtraṃ
7. Yajuśśâkhâdhyâulaina śrî Râmachandrabhaṭṭôpâdhyâyula pu-
8. trulaina Haribhaṭṭôpâdhyaluku ichchina tâmra śâsanam
9. eṭlannanu mâ adhikârâniki chêrina Chinnapalle anu grâma-
10. munaku śrî Râmasamudraṃ ani pratinâmaṃ chêsi mâ-mâtâpitṛi-
11. vulaku puṇyalôka prâptikai śrî Râma-sannidhilô sahiraṇyôda-
12. ka-dânadhara pûrvakangânu samarpinchiri î grâmâniki chellê
13. nidhyâdi samasta têjasvâmyamulannu mîru putra pautrâdulugâ anubha-
14. vinchukoni mâ-vaṃśasthaluku śrêyaḥ-prârthana-chêsukôni sukhangâ vuṇḍêdi ani
15. vrâyinchi yichchina tâmraśâsanamu l svadattâdviguṇaṃ puṇyaṃ paradattâ-
16. nupâlanaṃ paradattâpahârêṇa svadattaṃ nishphalaṃ bhavêt dânapâlanayô-
17. r madhyê dânât śreyônupâlanam dânât svargaṃ avâpnôti pâla-
18. nâd achyutam padaṃ śrî Râma ll

Note.

This records the grant of Chinnapalle, newly named as Râmasamudra to Haribhaṭṭôpâdhyâya, son of Râmachandra-bhaṭṭôpâdhyâya of Bhâradvâjagôtra and Âpastambha sûtra by the Chief Râmanâyaka, a dependant of mahârâjâdhirâja râjaparamêśvara, vîrapratâpa, Kṛishṇarâja on the 12th lunar day of the light half of Âśvîja in the year Srîmukha, śaka 1435 corresponding to A. D. 1513. The date is not verifiable.

It ends with the usual imprecation.

70.

A copy of a copper plate grant in the possession of Kṛishṇaśâstri, agent of Avani Matt in Kôlâr.

Telugu language and characters.

1. svasti śrî vijayâbyudaya Sâlivâhanaśakavarshambulu l
2. Prabhavâdi chellu varushambulu 49 agunanêṭi Naḷa-nâma saṃva-
3. tsara Pushya śu 12 Angârakavâramu śrîmad râjâdhirâja râja-
4. mârtâṇḍa râjakandarpa râjakaṇṭhîrava râjatêjônidhi
5. râjamahârâja śrî Yâdava-vaṃśâbhdi-paripûrṇa-chaṃ-

6. dralayina Guttiharanibbaragaṇḍa Basavaśankara birudânkita-
7. layina Konkaṇa-daḷa-viphâlânkuśalayina Mâvulagôtra
8. pavitralayina Peddanâyani Nallârappanâyanigâri pautrulaina
9. Peddavenkaṭappa nâyanivâri putrulayina Peddanâyanivâru Śâṇ-
10. ḍilyasa gôtra Âpastamba-sûtra Yajuśśâkhâdhyâyulayina
11. Koḷâlasthaḷam Talagundam Agrahâram Sarimaḷḷa Subbâvadhâ-
12. nulavâri pautrulayina Râmakṛishṇâvadhânulavâri putralayina
13. Kṛishṇaśâstrulavâriki Mâvulagôtra pavitralayina Peddanâyani Nallâra-
14. nâyanivâri pautralayina Peda Venkaṭapanâyanivâri putralayina
15. Peddunâyanivâru Sarimaḷḷa Subbâvadhânulavâri pautrulayina
16. Râma Kṛishṇâvadhânulavâri putralayina Kṛishṇaśâstrulavâriki Nallârappa-
17. nâyanivâri-pautralayina Peda Venkaṭappa-nâyanivâri putrala-
18. yina Peddanâyanivâru Sarimaḷḷe Subbâvadhânulavâri pautrula-
19. yina Râma Kṛishṇâvadhânulavâri putrulayina Kṛishṇaśâstrulavâriki
20. vrâyinchi yichchina bhûdâna-tâmra-śâsanam eṭḷannanu mâ-nâyaka-
21. tanânuku chelle Peddannâyanidurgânuku vaḷitamaina Râmakuppaṃ-
22. śîmalônu Peddûru-grâmânuku naḍachê bhûmilônu mîku mâ-
23. ku putra-pautra pâraṃparyagânu naḍachêṭaṭṭugânu î Makara-sankrânti-
24. mahâpuṇyakâlaṃandu sahiraṇyôdakadâna-dhârâpûrvakaṃgânu
25. kâḍâraṃbhaṃ bhûmi ¾ padahaidu tûmulu daya-chêsi ichchinâ-
26. ran ganuka mâ peddalaku prîtigânu ishṭa-daivam- . . . . . arpaṇaṃ
27. . . . . . ichinâramu mî-putra-pautra-pâraṃparyangânu sukhânâ
28. anubhaviñchukonivachchêdi aṇi vrâyiñchi ichchina dâna śâsanamu
29. svadattâd dviguṇaṃ puṇyaṃ paradattânupâlanaṃ para-dattâpahârêṇa
30. svadattaṃ nishphalaṃ bhavêt sva-dattâṃ paradattâm vâ yô harêta vasun-
31. dharâṃ shashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyate krimiḥ
32. (śrî Gôpâlâ)

Note.

This records the grant of the village Peddûru to Kṛishṇaśâstri, son of Râmakṛishṇâvadhâni and grand-son of Sarimaḷḷa Subbâvadhâni by Peddanâyani, son of Pedda Venkaṭappanâyani and grand-son of Peddanâyani Nallârappanâyani with titles mentioned in the paper. This is dated Tuesday the 12th lunar day of the bright half of Pushya and first day of Makara in the year Naḷa, Saka year not fully mentioned.

71.

On a rock close by Arahaḷḷi in the Hobali of Kôlâr.

Size 6″×4″—6″.

Kannaḍa language and characters.

1. svasti śrî vijayâbhudaya Kalivarusha 4535 śaka varusha 1356 neya mêge saluva Ânanda-saṃvatsara
2. . . . 30 Sô Ârdra-nakshatra Prîtiyôga Bavakaraṇa-sûryagrahaṇa-puṇya-kâla-
3. dalu śrîman mahârâjâdhirâja râjaparamêsvara pûrva-dakshiṇa-paśchimôttara-chatus-samudrâdhipati
4. śrîvîrapratâpa Vijayarâya-mahârâyara kumâra Pratâpa Dêvarâya-mahârâyaru pṛithvîrâjyaṃgeyivali śrîman mahâ-
5. pradhâna Perumâḷedaṇṇâyakara tamma Mallaṇṇagaḷu Bammasamudradalu Lakkhhaṇṇoḍeyara nirûpadinda Nâyakatanava mâḍuvali

6. tamma Nâyakatanake saluva Koḷâlanâḍalu Mukkaṇṇa Voḍeyara Soṇṇagauṇḍaru Seṭṭiyahaḷḷiya
7. bhâgeya Aṟeyahaḷḷiya paśchima-bhâgadalu nâu Âghrâravâgi biṭṭa Mârasamudravanu
8. kuṇṭe kaṭṭe tôṭa tuḍike aṇekaṭṭu kâḍârambha nîrârambha eḍa eṟe guyyalu modalâda samasta . . . . svâmyavanu
9. Haritasagôtra Âpastaṃba sûtra Yajuś-śâkhâdhyâyigaḷâda Nañjappanvara kumâra Maha-
10. dêvayyagaḷige sa-hiraṇyôdaka-dânadhârâpûrvakavâgi â grâmavanu
11. nîvu nimma putra-pavutra-pâraṃparyavâgi sukhadinda anubhavisikoṇḍu â grâmada Hiriya [keṟeya]kelage hattu koḷaga gadde-
12. yanu śrî śrîmad akhilâṇḍakôṭi-brahmâṇḍa-nâyakadêvatâ-sârvabhaûma śrî Tirumalenâtha dêvara paḍitaradî-
13. pârâdhanege salisuttâ âchandrâka sthâyiyâgi sarvamânya agrahâravâgi anubhaviśûdu nimma bhûmigaḷu
14. dânâdhikrayangaḷige saluvadu nimma keṟege ûnamânavâdare nîvu mahâjanangaḷu kaṭṭaluḷḷavaru yî
15. î śâsanada mariyâdeyali śrîmad akhilâṇḍakôṭi-brahmâṇḍanâyâka dêvatâ-sârvabhauma śrî Tiru-
16. malenâtha-dêvara munde pramâṇava mâḍi śilâ-śâsanava mâḍikoṭṭevâgi nîvu yî
17. aghrâravanû sarvamânyavâgi â-chandrâkasthâyiyâgi anubhavisi sukhadim bâḷûdendu
18. namma strî-putra-jñâti-sâmantara anumatadinda arasinavara matadinda namma svaruchiyinda vo-
19. ḍaṃbaṭṭu koṭṭa dharma-śâsana sva-dattâṃ paradattâm vâ yô harêta vasundharâm shashṭivarisha
20. sahasrâṇi vishṭâyâṃ jâyatê krimiḥ dânapâlanayôr madhyê dânât śrêyônupâlanam dâ-
21. nât svargaṃ avâpnôti pâlanâd achyutam padaṃ śrî śrî śrî.

Note.

This inscription records the grant of the Agrahâra Village, Mârasamudra with its tank, well, gardens, dry and wet fields to Mahadêvaya, son of Nanjappadêvaya of Haritasagôtra and Âpastambasûtra by Soṇṇagavuṇḍa, son of Mukkaṇṇa-voḍyer, invested with the power of Nâyaka over Kôḷâla-nâḍu. At the time of the inscription, Mallaṇṇa, younger brother of Perumâḷe Daṇṇâyaka, was a Nâyaka of Bammasamudra under the orders of Lakkhaṇṇoḍyar, while Pratâpadêvarâya, son of Vijayarâya-mahârâya, was ruling over the earth. The grant is dated Monday the 30th lunar day of the year Ânanda, Śaka 1356 and Kali 4535, there being a solar eclipse on the day with the constellation Ârdra, with Prîtiyôga and Bavakaraṇa. The date corresponds to Monday the 7th of June 1434 A. D., with the constellation of Ârdra. There was a solar eclipse on the day. The yoga of the day was Atigaṇḍa and not Prîti as mentioned in the inscription. The donee was bound to make over a wet field with the sowing capacity of ten Koḷagas under Hirekere for the service of offering food to God Tirumalenâtha. The inscription ends with the usual imprecation.

72.

On a rock close by the village Talagunda in the Hobali of Vakkaleri.

1. Palavanga-saṃvatsarada
2. Vayiśâkha ba 12 lu śrî-
3. matu Bayirarasanu
4. illi biddu vastu hôgi
5. svâmipâdakke sêridanu.

Note.

This records the death due to fall on the spot of Bairarasu on the 12th lunar day of the dark half of Vaiśâkha in the year Plavanga. The date is not verifiable.

73.

On a rock at the foot of the hill to the west of the road leading from Talagunda to Bussênahaḷḷi in the same Hobali of Vakkalêri.

1. svasti śrîmatu Parîdhâvi saṃ-
2. vatsara Śrâvaṇa ba 1 Guruvâra-
3. dalu śrîmatu Suguṭûra A-
4. yyappanavaṟu tamma purôhita
5. Narasaṃbhaṭṭarige dânamâḍi-
6. koṭṭa hola khaṃ ½ idake â-
7. ru tappalâgadu Râmapa bare-
8. daddu-

Note.

This records the gift of a dry field with the sowing capacity of half a khaṇḍi to priest Narasimhabhaṭṭa by the chief Suguṭur Ayyappa on Thursday the 1st lunar day of the dark half of Śrâvaṇa in the year Parîdhâvi. Râmappa is the name of the engraver.

74.

On a rock under a Honge tree close by Dhanamaṭṭinahaḷḷi in the same Hôbali of Vakkaleri.

1. Śrîmukha sam . . . . Mârga-
2. śira . . . . . vâradalu śrîmatu
3. Vîrôjipantaru tamma baṇṭa Ti-
4. mmayyage koṭṭa hola . . . .
5. . . . . . . pâpa . . , ...
6. śrîChauḍêśvari . . . . pâda . . .
7. . . . . . . śrî . . . śrî . . . . . .

Note.

This records the grant of a dry field by Vîrôjipantaru to his servant Timmaya.

75.

On a rock to the south of Purahaḷḷi, a deserted village in the same Hobaḷi of Vakkalêri.

1. Krôdhana-saṃvatsarada phâlguṇa śu 1 Budhavâradalu
2. Bommarasara maga Chikkarasanu mâ-
3. ḍisida Mañjuguḷi yemba keṟeya
4. keḷage śrîmad akhillâṇḍakôṭi bra-
5. hmâṇḍa nâyaka devatâsârvabhauma
6. śrî Varadarâja svâmiyavara dîpa-
7. mâle sêvege koṭṭa gadde khaṃ ½
8. idake tappidavaru sattanâya tiṃ
9. davaru śrî śrî.

Note.

This inscription records the grant of a wet field with the sowing capacity of half a khaṇḍi under the tank, Manjuguḷi of his own construction, for the service of maintaining a light before God Varadarâja by Chikkarasu, son of Bommarasu, on Wednesday the 1st lunar day of the light half of Phâlguṇa in the year Krôdhana.

76.

On a rock on the hill to the north of Dhanamaṭṭinahaḷḷi in the same Ḥobali of Vakkaleri

1. Ânanda-saṃvatsarada ṇija Jyêshṭha
2. śu 5 lu śrîmad râjâdhirâja râja-
3. paramêśvara śrî vira Venkaṭapati-dê-
4. va mahârâyaru pṛithaviya râjyava-
5. nâḷuvalli śrîmatu Suguṭûra
6. Tammayagavuḍara makkaḷu śrîma-
7. tu Mommâyigaḷu Prasanna Gangâ-
8. dharêśvara svâmiyavarige samarpi-
9. sîda Ganjuḥaḷḷi grâma

Note.

This records the grant of the village Ganjuhaḷḷi for the service of God Prasanna Gangâdharêśvara by Mommâyi, son of Suguṭur Tammayagauḍa on the fifth lunar day of the light half of nija-Jyêshṭha in the year Ânanda when Venkaṭapatidêvarâya was ruling (over Vijayanagar).

77.

On a rock on the hill on the boundary of Maḍêrahaḷḷi in the same Hobali of Vakkaleri.

Telugu language and characters.

1. svasti śrî Veya saṃvatsaraṃ
2. Âśvîja su 10 Guruvâra-
3. munâḍu Vîramanâyakuḍu
4. puliatô poṭlâḍi â pulini jaṃ-
5. pi tânu Svargamu chêrenu śrî

Note.

This records the death of Vîramanâyaka due to the wounds he received from a tiger which he killed on Thursday the 10th lunar day of the light half of Âśviyuja in the year Vyaya.

78.

On a broken stone on the road to Kallaṇḍûr to the south of Mangasamudra in the same Hobali of Vakkaleri.

Kannaḍa language and characters.

1. śrî Subbajîyara maga
2. Maṇiyappage hajaratu
3. Mulak sâhêbaru ko-
4. ṭṭa kaṭṭu-koḍage ho-
5. la ¼ śrî

Note.

This records the grant of a dry field with the sowing capacity of 5 koḷagas as kaṭṭu-koḍage (a gift for constructing some tank or other) to Maṇiyappa, son of Subbajîya by Mulak Sahib.

79.

On a rock to the west of the quarry at the foot of the hill in Biṭṭênahaḷḷi in the same Hobali of Vakkalêri.

Size 4′—6″×3′—9″.

Kannaḍa language and characters.

1. Siddhârthi nâma saṃvatsarada Śrâvaṇa ba 5
2. Bhânuvâraḍalu Dêśakulakaraṇi Venkaṭa-
3. râmayyanavara makkaḷu Nañjuṇḍayya-
4. navaru Suguṭûra Śrî Tammayagavuḍara
5. appaṇeyinda Śrî Vîrabhadra-dêvarige
6. samarpisida mânyada hola ½ hattu
7. koḷagavanu archaka Nañjayyanu a-
8. nubhavisikoṇḍu dêvara sêve naḍisi-
9. koṇdu yihudendu barasikoṭṭa dha-
10. rma-śâsana sûriya chandraru sâkshi-
11. gaḷu śrî ll

Note.

This records the grant of dry field with the sowing capacity of ten koḷagas for the service of God Vîrabhadra to Nanjayya, the *archak*, by Nanjuṇḍayya son of Dêśakulakaraṇi Venkaṭarâmayya, under the orders of the Chief Suguṭûr Tamma yagauḍa on Sunday the 5th lunar day of the dark half of Śrâvaṇa in the year Siddhârthi.

80.

On a rock in the field of Muniyappa to the north of Mangasamudra in the same Hobali

Kannaḍa language and characters.

1. Mangasamudrada ma-
2. hâjanangaḷu Lakhkhappa-
3. rasige koṭṭa mânyahola nâ-
4. guḷa
5. idake sella . . .

Note.

This records the grant of a dry field with the sowing capacity of 4 koḷagas, free of taxes, to Lakkhapparasu by the Mahâjanas of Mangasamudra.

81.

On a rock to the north of the house of Kumbâra Râmayya in the village Sahapura in the Hobali of Huttûru.

Kannaḍa language and characters.

1. svasti śrî vijayâbyudaya Salivâhana
2. śaka varusha 1543 neya Durmati saṃvatsarada Vayiśâkha
3. ba 12 lu śrîmatu mahârâjâdhirâja Râmarâja voḍe-
4. yaru pṛithivî sâṃmrâjyava mâḍuvalli Hoḷali-
5. ya mahâjanangaḷu bayala śrî Sômêśvara dêvara
6. paḍitara dîpârâdhanegâgi biṭṭa gadde kham ½

Note.

This records the grant of a wet field. with the sowing capacity of half a Khaṇḍi for the service of offering food and lights to God Sômêśvara by the Mahâjanas of Hoḷali on the 12th lunar day of the dark half of Vaiśâkha in the year Durmati, Śaka 1543 corresponding to A. D. 1621 when Râmarâja-voḍeyar, mahârâjâdhirâja was ruling over the earth.

82.

On a rock called Koṭhâradabaṇḍe in the same village Sahapur.

Kannaḍa language and characters.

1. Palavanga saṃvatsara Chayitra su 1 Sô-
2. mavâradalu Bâcheyanâyakara makkaḷu Ma-
3. leyanâyakaru Sômêśvaradêvara
4. dîpamâle sêvege aiguḷa holava-
5. nu mânyavâgi samarpisidaru śrî Sô-
6. mêśvara dêvara pâdavê śaraṇu śrî.

Note.

This records the grant of a dry field with the sowing capacity of five koḷagas free of taxes for the service of dîpamâle (lights) to god Sômêśvara by Maleyanâyaka, son of Bâcheya-nâyaka on Monday the first lunar day of the bright half of Chaitra in the year Plavanga.

83.

On a stone pillar lying below a *honge* tree in the bed of the tank at the village Hoḷali in the same Hobali of Huttûr.

Size 4′—3″×1′—6″.

Telugu language and characters.

1. svasti śrîmatu Kṛishṇapanâyani-
2. gâru-baṇṭararôtu Vijaya saṃ-
3. vatsaraṃ Makra sankrânti puṇya-
4. kâlamandu śrî Chavuḍêśva-
5. ri ammavâriki bhakutinin-
6. chi kaṭṭinchina vijaya-
7. maṇṭapam chanda sûri-
8. yâdalu . . . .
9. vuṇḍêdi . . . śrî Chavuḍê-
10. śvari ammavâri pâdamê ga-
11. ti śrî . . . .

Note.

This inscription records the construction of a maṇṭapa for the service of goddess Chauḍêśvariamma by a soldier in the service of Kṛishṇapanâyanigâru in the year Vijaya on the holy day of Makarasankrânti. The date is not verifiable.

84.

At the same village Hoḷali, on a boulder to the east.

Size 3″×2′—6″.

Kannaḍa language and characters.

1. śrîmatu Paingaḷanâma
2. saṃvatsarada Âshâḍha śu 13

3. Sômavâradalu Vîramara-
4. sara makkaḷu Râjayagaḷu
5. Hoḷaliya purôhita Śrî
6. Nanjuṇḍabhaṭṭarige tamma
7. tande Vîramarasarige puṇya-
8. lôkavâgabêkendu samarpisida
9. hola khaṃ ½ hattu koḷaga idake kê-
10. ḍu bayasidavaru gôva konda
11. pâpadali hôharu śrî

Note.

This inscription records the gift of a plot of dry land of the sowing capacity of half a khaṇḍi by Râjaya, son of Vîramarasu, to Nanjuṇḍabhaṭṭa, a priest in the village of Hoḷali for the spiritual benefit of Vîramarasu, on Monday the thirteenth lunar day of the white half of Áshâḍha in the year Paingaḷa. It ends with the usual imprecation. The date is not verifiable.

85.

On a stone set up in the field of Pâpegauḍa, two miles off to the east of the same village, Hoḷali.

Size 6″×4′—3″.

Old Kannaḍa characters and language.

1. svasti śrî Kâlaḍiya Ma-
2. ṅgalada turgoḷUddhattôn âpadimbare
3. ḍe â Kômanagale ivange kalnâṭu koṭṭadu pannera-
4. ḍu kaḻani dêvapâgaḍiyali ne . . . .
5. koṭṭadu sa . . ri paḍeda
6. . . . . poḷala
7. . . . . ydôr
8. . . . . ppor

Note.

This inscription is in old Kannaḍa language and considerably effaced. It seems to record the grant of some wet land to a warrior called Uddhatto in memory of the death of a soldier named Koman in a cattle raid of Kâlaḍimangaḷa. The last three lines are effaced.

86.

On two pieces of stone lying in front of the house of Sîtârâmabhaṭṭa in the same village Hoḷali.

Old Kannaḍa language and characters.

(*Ist piece*)

1. svasti Śrîpurusha mahâ-
2. râjaṟ pṛithivî-râjyaṃ
3. . . . . . . nâḍa

(*IInd piece*).

1. maḻpa okkalledâ . . . . .
2. ra Avantiya . . . . .
3. ṭṭapaṭṭu kâroḷmara
4. ḍu koṭṭu keṟe kiḻa
5. . . . . orkkaṇḍuga kaḻa

Note.

This is an old inscription belonging to the reign of Srîpurusha, a famous king of the Ganga dynasty (Sâka 710 from other inscriptions). It records the gift of a plot of land of the sowing capacity of one Kandi. The donee's name is effaced.

87.

At the same village, Holali, a sannad in the possession of Sômayya.

Kannada language and characters.

1. Râja śrî Kôlârada Âmîla Chenna-Garudaiyya-
2. navarige Pûrṇayyanavaru barasida Nirûpa adâgi
3. î Tâlku Holaliagrahârada grâma 1 kke Savumya
4. saṃvatsarada bêrîju gu 387½ 1 paiki
5. kaṅgu 250 innûraivattu varahavannu Brâ-
6. hmara kaḍeyinda aramanege tegedukonḍu
7. grâmavannu Brâhmara vaśakke koṭṭu bâki kangu
8. 137½ 1 nu nûru mûvattêḷu varaha âru haṇa
9. vannu vṛitti 64 kke mane 64ke 2.2 bhaṭamânya-
10. vâgi varushaṃpratiyallu sarâgagoḍisi Siddhârthi
11. saṃvatsaradârabhya naḍasikonḍu baruvudu Ravudri
12. saṃvatsara Chaitra śuddha 9 llu ruju śrî ||

Note.

This is a nirup (order) issued by Pûrnaiya, Dewan of Mysore, to Chennagaruḍaiya, *amil* (Amildar) of Kôlâr directing that out of the total amount of 387 varahas and 6 haṇas payable as tax for the agrahâra village Holali for the year Saumya, only 250 varahas were to be collected from Brahmans and paid to the Palace and that the balance of 137 varahas and 6 haṇas were to be remitted as *bhaṭamânya* for the 64 vrittis of Brahmans in the village. This arrangement was to come into effect from the year Siddhârthi. The grant is dated the 9th lunar day of the bright half of Chaitra in the year Raudri. The date is not verifiable.

88.

At the same village Holali in the Hobali of Huttûr, on a pillar lying on the bank of the river.

Size 5′—0″×1′—2″.

Old Kannada characters.

1. svasti śrî Kâlaḍi-
2. yammangalada mahâ-
3. janada tuṛugolo-
4. ḷ Paḷeyân kâdi sattôn.
5. avange padirkkoḷa kaḷa-
6. ni parihâraṃ koṭṭôr

Note.

This inscription records the death of one Paḷeyan in a cattle raid of the village Kâlaḍiyamangala and the grant of a plot of land with the sowing capacity of 10 koḷagas in his memory by the mahâjanas.

89.

MULUBAGAL TALUK.

Copy of a copper plate grant of Tirumalarâya of Vijayanagar dated Saka 1499 in the possession of the Agent of the Srîpâdarâja-Maṭha.

1. namas tunga-śiraśchumbi-chandra-châmarachârave trailôkya-
2. nagarârambhamûlastambhâya Sambhavê || svasti śrî jayâ-

3. bhyudaya Sâlivâhana śakâbda 1499 nê Îśvara-saṃvatsa-
4. ra Pâlguṇa ba 30 Śanivâra śrîman mahârâjâdhirâja râ-
5. japaramêśvara śrî vîrapratâpa śrî Tirumaladêvamahârâya-
6. raiyyanavaru Chandragiriyallu ratna-simhâsanârûḍharâgi
7. râjyavan âḷuvalli nâḍaprabhu Nanjêgavuḍaru Śrîvatsa-gô-
8. trada Âpastamba-sûtrada Yajuś-śâkhâdhyâyigaḷâda
9. Venkaṭarâmabhaṭṭara putrarâda Timmarâjabhaṭṭarige ko-
10. ṭṭa bhûdâna-dharma-śâsana kramav-ent-endare namma â-
11. ḷige saluva Bairakûrige saluva Hâruvahaḷḷi grâma-
12. vanu sarvamânyavâgi Sûryôparâga-puṇyakâla-
13. dalu śrî Raghunâyaka-svâmi-sannidhiyalli Kṛishṇârpaṇa-
14. buddhiyinda sarvamânyavâgi sahiraṇyôdaka-dâna-
15. dhârâpûrvakavâgi dhâreyan eradu koṭṭevâda kâraṇa
16. î grâmada chatus-sîmeyoḷaguḷḷa nidhi nikshêpa modalâda
17. ashṭa-bhôga-têja-svâmyavanu kâḍârambha nîrârambha
18. modalâda samastavannu dâna-âdhi-kraya-vinimaya
19. bhôgyaṃgaḷige yôgyavâgi nîvu nimma putra-pavutra
20. pâraṃpareyâgi âchandrârka-sthâyiyâgi î Hâ-
21. ruvahaḷḷi-grâmavanu anubhavisikoṇḍu sukhadalli
22. yihudu koṭṭa tâmra-śâsana ll Aśvamêdha-sahasrâṇi
23. Vâjapêya-śatâni cha l kṛitvâ tat-phalam âpnôti bhû-
24. mi-dânât tad aśnutê ll gaṇyantê pâṃsavô lôke
25. gaṇyantê varsha-bindavaḥ l na gaṇyatê vidhâtrâpi vipra-dattâ
26. vasundharâ l na vishaṃ vishamity âhur Brahmasvaṃ vishaṃ uchya-
27. te l vishaṃ êkâkinaṃ hanti Brahmasvaṃ putra-pautrikam || śrî ||

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. This record registers the gift of the village Hâruvahaḷḷi, belonging to Bairakûr, free of taxes, to Timmarâjabhaṭṭa, son of Venkaṭarâmabhaṭṭa of Śrîvatsagôtra, Âpastambasûtra and Yajuś-śâkhâ, made by Nanjegauḍa, *nâḍu-prabhu* (Chief of Nâḍu) in the reign of Vijayanagar King Tirumaladêva seated on the jewelled throne at Chendragiri. The grant is stated to have been made with pouring of water on gold, in the presence of God Raghunâyaka on the holy occasion of solar eclipse on Saturday, 30th lunar day of the dark half of Phâlguṇa in the year Îśvara, 1499 of Sâlivâhana era. This date corresponds to Saturday March 8, A.D. 1578 on which day a Solar eclipse is shown as having occurred according to Svamikannu Pillay's Tables.

The grant concludes with three stanzas eulogising the merit of making a gift of land, which may be translated as follows :—

The merit that one gets by making thousands of horse-sacrifices and hundreds of Vâjapêya-sacrifices is attained by the gift of land. One can count the number of dust particles on earth and that of the drops of rain ; but even Brahma cannot calculate (the merit attained from) the gift of land made to Brahmans. Poison is said to be no poison, but the property of Brahmans is said to be real poison. Poison kills only one while the confiscation of the property of Brahmans kills not only the person who seizes it but also his sons and grandsons.

90.

On a rock to the east of the tank at the village Dârênahaḷḷi in the hôbali of Muḷabâgal.

Kannaḍa language and characters.

1. śrîmatu Khara sam-
2. vatsarada Pushya ba 30
3. sûrya-grahaṇada-
4. lu Îśvaranâyaka-
5. ru nâyakatanake
6. saluva Hiriyama-
7. ḍuvina grâmadalu
8. panchâṅgadavara brâ-
9. hmaṇarige baresi koṭṭa
10. dharma-śâsana â vûra
11. chikka-keṛeya keḷage
12. ondu khaṇḍuga
13. gaddeyanu daya-
14. pâlastaru î-dharmava-
15. nâr obbaru aḷupa-
16. lâgadu . . . .

Note.

This inscription registers the gift of a plot of wet land with the sowing capacity of one khaṇḍuga situated below the small tank at the village Hiriyamaḍuvu made by Îśvaranâyaka to the *Panchâṅgada Brâhmaṇaru* (Astrologers and Calendar-makers). The grant is dated 30th lunar day of the dark half of Pushya in the year Khara, on the occasion of a solar eclipse. The dàte is not verifiable. The record ends with the usual imprecation.

91.

Copy of a copper-plate grant dated Śaka 1621 in the possession of Kêśavâchâr in the village Hebbaṇi in the hôbali of Bhairakûr.

Telugu language and characters.

1. svasti śrî vijayâbhyudaya Śâlivâhana Śakâbdaṃbulu 1621
2. agunêṭi Pramâthinâma-saṃvatsara Bhâdrapada ba 30 Budhavâraṃ Sûryô-
3. parâgaṃ Hasta-nakshatra-puṇya-kâlaṃ andu śrîmat paramahaṃsa-parivrâja-
4. kâchâryalayina padavâkyapramâṇa pârâvârapâraṅgata sarvatantra-
5. svatantrul ayina śrîmad Vaishṇava-sidhântapratishṭhâpanâchâryu-
6. layina śrîmad Gôpînâtha-divyaśrî-pâdapadmârâdhakulayina śrî-
7. ma śrî Vêdanidhi svâmulavâri paraṃparâśishyulayina śrî Prajñânidhi svâ-
8. mi śrîpâda voḍeyaluvâriki śrîmat Gôpînâthasvâmivâri bhaṇ-
9. ḍârâniki chaturtha gôtraṃ Rangappakâḷâkakuḷavoḍey alavâ-
10. ri pautrulayina Nallapakâḷâkakuḷavoḍeyulavâri putrula-
11. yina Uttama Rangappakâḷâkavoḍeyalavâru ichchina maṭhamu
12. dânaśâsanamu mâ yêlubaḍi ayina Âraṇipâḷyaṃ nâlugu
13. mârgamulu vachchê vaḍla perika kâya dhânyaṃparikalu saha parika
14. 1ki kâ 1 kâsu vokaṭi palasaraku perika 1 ki kâ 2 kâsulu renḍu
15. yî kramânaku yimmani mâ peddalaku sukṛitamugânu sahiraṇyô-
16. daka dâna dhârâpûrvakaṃmugânu kaṭṭaḍa chêsinâmu-
17. ganuka maṭhaṃ śishyapâraṃparyamugânu â-chandrârka sthâ-
18. yigânu anubhavâniki techchukoni śishya pâraṃparya
19. mugânu anubhavinchikôni sukhâna vuṇḍêdi ani
20. śrî Prajnânidhi Śrîpâda voḍeyaluvâri śrîmad-Gôpînâthad-
21. svâmi-bhaṇḍârânuku UttamaRangappakâḷâkakuḷa-voḍe-
22. lavâru ichchina dânaśâsanamu dânapâlanayô-
23. r madhyê dânât śrêyônupâlanaṃ dânât svargaṃ avâ-
24. pnôti pâlanâd achyutaṃ padaṃ sâmânyôyam dharma-

25. sêtur nṛipâṇâṃ kâle kâle pâlanîyô bhavadbhiḥ sarvâ-
26. nêtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê
27. Râmabhadraḥ I Śrî Râma.

Note.

This inscription records the grant of the right to collect taxes on merchandise passing through the town, Âraṇipâḷyam, at the rate of 1 kâsu per bag of paddy, cocoanut, and grain and 2 kâsu per bag of miscellaneous articles, made to the Mâdhva guru Prajnânidhisvâmi-śrîpâdavoḍeyar, disciple of Vêdanidhisvâmi for the treasury of god Gôpînâthasvâmi in the Matt. The donor is the chief, Uttamarangappa Kâḷâkakula-Voḍeyalavâru son of Nallappa Kâḷâkakula Voḍeya, son of Rangappa Kâḷâkakula of Chaturtha-gôtra. The grant is dated Wednesday the 30th lunar day of the dark half of Bhâdrapada in the year Pramâthi, 1621 of Śâlivâhana era, on the holy occasion of solar eclipse with the constellation Hasta and this date corresponds to Wednesday 13th September of A. D. 1699, a day with solar eclipse and constellation Hasta according to Svâmikannu Pillay's Tables. The grant ends with the usual imprecatory stanzas.

92.

On a stone set up in the field of Appaya in the village Kottûr in the Hobali of Bairakûr.

Kannaḍa language and characters.

1. Ânandanâma-samvatsara-
2. da Mârgaśira ba 1 lu śrîma-
3. tu Mâdayagaḷu nâḍagavu-
4. ḍatanava mâḍuvalli tamma
5. pitṛigaḷige puṇyavâgabêkendu
6. śrî Chauḍaiyadêvarige sama-
7. rpisida hola khaṃ ½ ida-
8. nu keḍisidavaru tamma tâ-
9. yige tapidavaru śrî

Note.

This inscription records the grant of a dry field with the sowing capacity of half a khaṇḍi for the service of god Chuḍaya by Mâdaya, a *Nâḍagauḍa*, for the spiritual peace of his ancestors, on the 1st lunar day of the dark half of Mârgaśira in the year Ânanda. It ends with the usual imprecation. The date is not verifiable.

93.

At the village Dammasandra in the Hobali of Malanâyakanahaḷḷi, on a rock near the road leading to Vêgamaḍuvu.

Size 2′—3″×3′—6″.

Kannaḍa language and characters.

1. Âṅgîrasa-samvatsara Phâlguṇa su 1
2. Â dandu Mallapagaḷa Lingaṇṇanu purô-
3. hita Narasimha bhaṭṭarige purôhita-mâ-
4. nyavâgi biṭṭa mûguḷagaddeyanu avaru
5. tamma putra-pavutra-parampareyâgi anubha-
6. visikoṇḍu namma vaṃśadavarige śrêyassannu
7. prârthisuttâ irabêkendu koṭṭa dâna-śilâ-
8. śâsana sûriya-chandrâdigaḷu sâkshigaḷu śrî

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of three koḷagas as hereditary purôhita-mânya to *purohit* Narasimhabhaṭṭa by Lingaṇṇa, son of Mallapa. The grant is dated Sunday 1st lunar day of the bright half of Phâlguna in the year Āngirasa. The date is not verifiable. The witnesses to this grant are stated to be sun, moon, etc.

94.

On a pillar in front of the village Sangasandra in the Hobali of Duggasandra.

Kannaḍa language and characters.

1. Śrîmukha saṃva-
2. tsarada M (v) ayiśâ-
3. kha ṡudha navami
4. Śukravâradalu
5. śrîmatu Dêśâyi
6. Râma-râjayya-
7. gaḷu . . . .
8. . . . .
9. . . . . . kula-
10. tilaka
11. . . . Agarada
12. Bâlayyanu śrî
13. Sangêśvara dêvara
14. sêvârtha ettisida
15. maṇṭapa . . . .
16. . . . .

Note.

This inscription records the erection of a mantap for the service of God Sangêśvara by Bâlayya of Agara during the rule of Dêśâyi Râmarâjayya. It is dated Friday 9th lunar day of the bright half of Vaiśâkha in the year Śrimukha. The date is not verifiable.

95.

At the same place.

Kannaḍa language and characters.

1. Krôdhi-saṃvatsarada Chaitra
2. ba 3 lu śrîmatu Kuru-
3. ḍamaleya Timmaya-
4. gaḷa makkaḷu Râchayya-
5. gaḷu chandrôparâga-nimitta-
6. vâgi â sthânika Kaṇṇappage
7. barasikoṭṭa dharma-śâsana-
8. kramaventendare śrîmad akhilâṇḍa-
9. kôṭi-bra . . . .
10. . . . . paramêśva-
11. ra śrîmatu Sangêśvaradêvara
12. amṛitapaḍi dîpârâdhane- ni-
13. mittavâgi namma . . . .
14. saluva Kuruḍamale-
15. sîmeyoḷagaṇa
16. Karapanahaḷḷi yem-
17. ba grâmavanu
18. â dêvara prî-
19. tyarthavâgi koṭṭevâgi
20. nîvu putra-pavutra-
21. paramparеyâgi
22. â grâmake saluva kâ-
23. ḍârambha-modalâda
24. samasta-svâmyavanu
25. nîvê vamśa-parampare-
26. yinda anubhavisi
27. śrî dêvara kâryavanu
28. naḍisuttâ bahadendu
29. barasikoṭṭaśilâ-śâ-
30. sana śrî Sangêśvaradêvara
31. pâdavê gati . . . .

Note.

This inscription registers the gift of the village Karapanahaḷḷi in Kuruḍumale-sîme to Kaṇṇapa, manager of the temple of God Sangêśvara, as a hereditary grant, for the service of offering food and lights to the God. The donor is named Râchayya, son of Timmaya ,of Kuruḍamale. The grant is dated the 3rd lunar day of the dark half of Chaitra in the year Krôdhi, a day of lunar eclipse. The date is not verifiable.

96.

On a vîrakal buried in earth near Îśvara temple in the village Balla in the hôbali of Âvani.

Size 4′—0″×5′—0″.

Old Kannaḍa characters and language.

1. svasti śrî Dilîpayyaṃ pṛithivîrâjyaṃ geye śrî-
2. mat Tribhuvana-karttar tapa-râjyaṃ geyye
3. Ballada lenka Mane-Mudda- Mallayaṃ ûra
4. tuṟu-huyi (lo)-
5. loḷu tu-
6. ṟuvaṃ kaṭṭi
7. kâdu sattu
8. saggiyâdaṃ
9. Poraka Ma
10. leya kala
11. nilisido

Translation.

Be it well. While Dilîpayya was ruling over the earth, and Tribhuvanakartar was governing the spiritual kingdom (tapa-râjya), Mane Mudda Mallaya, warrior of Balla, protected the cows in a cattle raid of the village (Balla) and attained heaven in fighting. Poraka Maleya set up the stone.

Note.

This record belongs to the reign of the Noḷamba King Dilîpayya also known as Iṟivi Noḷamba who seems to have been reigning from circa 943 to 956 A. D. The inscription further states that Tribhuvanakartar was governing the kingdom of *tapas* (tapa-râjyam geye). A similar reference is found to Tribhuvanakartar in two other inscriptions of the village Balla (Ep. Carn X Mulbagal Taluk 94 and 264) and in one inscription of Âvani (Mysore Archæological Report for the year 1923, P. 53). In some other inscriptions of the same villages (Ep Carn X Mulbagal Taluk 91, 93, Mysore Archæological Report for the year 1923, P. 54) Tribhuvanakartar is stated to have been the lord of the *sthâna* (management of temples) of Âvani (Âvanyada sthânamanâḷuttire). From these it is evident that Tribhuvanakartar was a powerful priest at the time and that he was entrusted with the management of temples in the district of Âvanya or Âvani.

The present inscription records the death of a warrior named Manemudda Mallaya in defence of the cattle of the village, Balla and the setting up of a stone in memory of the departed hero by Poraka Maleya.

97.

On a stone set up in the land of Nanjappa of the village Kâśîpura in the Hobali of Âvani.

Size 2′×2′

Kannaḍa language and characters.

1. Manmatha-saṃvatsarada
2. Śrâ ba 1 lu śrîmatu mahâ-
3. pradhâna Tirumaleyagaḷu
4. śrîmatu Muḷuvâgila Âñja-
5. nêya-dêvara paḍitara
6. dîpârâdhanege koṭṭa hola kam 1
7. idanu Sûrya-chandira-
8. ruḷḷa . . . . . . naḍisuvaru . . .
9. bhâgigaḷu Âñjaneyasvâmi-
10. pâdavê gati.

Note.

This inscription registers the gift of a plot of land with the sowing capacity of 1 khaṇḍuga made by the minister (mahâpradhâna) Tirumaleya for the service of offering food and lights to God Âñjanêya of the town Muḷuvâgil. It is dated 1st lunar day of the dark half of Śrâvaṇa in the year Manmatha. The date is not verifiable.

98.

On a rock to the south of the village Raḍḍihaḷḷi in the hôbali of Âvani.

Size 3′—6″×3′—9″.

Kannaḍa language and characters.

1. svasti śrîmatu
2. sakala-guṇa-saṃ-
3. pannaraha Râmaya-
4. nâyakaru tamma
5. mâtâpitṛigaḷige
6. akshaya-puṇyavâga-
7. bêkendu Śrîranga-
8. râyara appaṇe-
9. yaṃ paḍedu Râma-
10. yadîkshitarige koṭṭa
11. sarvamânya . . . . . keṟe-
12. ya keḷage vondu khaṃ-
13. ḍuga gade idan ârobba-
14. ru keḍisidaru mâtâ-
15. pitṛigala drôhigaḷu

Note.

This registers the gift of a plot of wet land with the sowing capacity of 1 khaṇḍuga below the tank . . . ., free of taxes, made to Râmayadîkshita by the chief Râmayanâyaka with the permission of his suzerein Śrîrangarâya, king of Vijayanagar. The record ends with the usual imprecation.

99.

At the village Śringeri Sadumanahaḷḷi in the same hobali of Âvani, on a 1st viragal to the west of the village.

Size 6′—0″×4′—6″.

Old Kannaḍa language and Characters.

1. svastị śrî Dilîpayyaṃ pṛithivî-râjyam geyuttire
2. Tribhuvanakartara-bhaṭârar sthânaman âḷuttire
3. Baṇnika-
4. mûragâmuṇḍa-
5. na tuṟu-koṇḍu
6. Balameṇḍiga-
7. muṇḍan aḷi-
8. goḷe sattaṃ
9. idake pâḷu
10. paridu
11. padir-kkoḷa ka-
12. ḷani koṭṭu-
13. du ida-
14. n aḷidom
15. Bâraṇâsi-
16. yan aḷidom

Note.

This and the succeeding two inscriptions belonging to the reign of Noḷamba king Dilîpayya, refer to Tribhuvanakartabhṭârâr as the ruler of *sthâna*. (See also Number 96). This inscription records the death of the warrior Balameṇḍigâmuṇḍa in a cattle raid and the grant of a plot of wet land with the sowing capacity of 10 koḷagas in memory of the heroic act. The usual imprecation concludes the grant.

100.

On a 2nd Vîragal at the same place.

Size 6′—0″×4′—6″.

Old Kannaḍa language and characters.

1. svasti śrî Dilîpayyaṃ Iṟi-
2. vanoḷambaṃ prithvirâjyam ge-
3. yyuttire Paṇḍita-bhaṭârar ttâ-
4. ṇaman âḷuttire Tabaṇṇabal-aḻi-
5. vinoḷe Îsaga-
6. muṇḍa sattoḍe adake padirkko-
7. ḷa pâḷuvaḍikoṭṭa kaḻa-
8. ni idan aḻido Bâra-
9. ṇâsiya kavileya-
10. n aḻida pâtaka-
11. n śrî

Note.

This inscription records the death of a warrior named Îsagamuṇḍa in defence of the village Tabaṇṇabal during the reign of Noḷaṃba King, Dilîpayya Iṟivinoḷamba and the gift of a plot of wet land with the sowing capacity of 10 koḷagas in memory thereof. The usual imprecation concludes the grant.

101.

On a 3rd vîragal at the same place.

Size 6′—0″×4′—0″.

Old Kannaḍa language and characters.

1. svasti śrî Dilîpayyaṃ
2. prituvîrâjyaṃ
3. porevali Paṭṭaṇa-
4. dêvar Âvanya . . . .
5. ûraḻivinôḷ vîram sattu saggiyâdoḍ â dêva-
6. m aigoḷa kaḻa-
7. ni goṭṭaṃ
8. ṭuṟu . . . .

Note.

Some letters in lines 4 and 8 of this inscription have disappeared. It seems to record the death of some warrior in defence of his village and the grant of a plot of wet land with the sowing capacity of 5 koḷagas in his memory by the Noḷamba King Dilîpayya. The word Paṭṭaṇadêvar in line 3 seems to be a mistake for Paṇḍitadevar of the previous inscription which seems to be a title of Tribhuvanakartar, of inscription number 96.

102.

At the same village Sringêri Saduvanahaḷḷi, on a stone set up in the wet land of Toṭlappa below the tank.

Size 4′—0″×2′—9″.

Kannaḍa language and characters.

1. śrîmatu mahâsarvâdhikâri
2. Tirumale-daṇṇâyakaru Mu-

3. ḷuvâgilanâḍa adhikâravannu
4. mâḍuvâga śrîmatu Bayapa-
5. gaḷu avara maneya vyavahâri
6. Mallayyage Nâyakara appaṇe-
7. yante koṭṭa gadde vûra hiri-
8. ya keṟeya keḷage mâvinamara-
9. da gadege baḍaga tûbina tenka-
10. lâgiruva khaṇḍuga gadeyanu
11. sarvamânyavâgi koṭṭaru . . . .

Note.

This inscription records the gift of a plot of wet land below the chief tank of the village (Śringêri Saduvanahaḷḷi) to Mallaya, his household agent (maneya-vyavahâri), by the chief, Bayapa during the government of Muḷuvâgilnâḍ by the illustrious mahâsarvâdhikâri Tirumaledaṇṇâyaka. No date is given in the grant. Tirumaledaṇṇâyaka of this record, is probably identical with Pradhâna Tirumaleya of a previous number (97).

103.

On a rock to the south of the village Râmanâyakanakuṇṭe, in the same hôbali of Âvani.

Size 3′—6″×3′—6″.

Kannaḍa language and characters.

1. svasti śrî vijayâbhyudaya
2. Śâlivâhanaśaka varshangaḷu
3. 1479 nê Pingaḷa saṃvatsarada
4. Mâgha ba 3 Śanivâradalu srî-
5. man mahârâjâdhirâja râja-
6. paramêśvara srî vîrapratâpa Sa-
7. dâśivarâyara nirûpadinda
8. śrîman mahâmaṇḍalêśvara Râma-
9. râjayyagaḷu śrîmad akhilâṇḍa-
10. kôṭi-brahmâṇḍa-nâyaka dêvatâ-
11. sârvabhauma śrî Ramaidêvarige
12. . . . . Râmasamudrada
13. keṟeya keḷage hiriya tûbige
14. dakshiṇahaḷḷa mêreyâgiruva bhûmi
15. kha $1\frac{3}{4}$ idannu ârobbaru aḷu-
16. palâgadu tapidavaru tâyige drôhigaḷu
17. śrî Râmana pâdavê gati śrî

Note.

This registers the gift of a plot of wet land below the tank Râmasamudra for the expenses of worship in the temple of God Râmedêvaru in the village by the illustrious mahâmaṇḍalêśvara Râmarâjayya under the orders of the Vijayanagar King Sadâśivarâya. The inscription is dated Saturday 3rd lunar day of the dark half of Mâgha in the year Paingaḷa, 1479 of Sâlivâhana era. This corresponds to Saturday, 5th February A. D. 1557. The usual imprecation concludes the grant.

104.

On a stone lying in a grove belonging to the village Agrahâra in the same hôbali of Âvani.

Kannaḍa language and characters.

1. svasti śrî vijayâbhyudaya Sâlivâhana-
2. śaka varushangaḷu 1669 neya Prabhava- saṃ-
3. vatsarada Âśvîja śudha 5 Bhânuvâradalu
4. Âvaniya Timmappagavuḍanavara kumâra
5. Lingêgavuḍanavarige gavuḍa-mânyakke yî-
6. Baṇakahaḷḷi grâmadalli hola kha ½
7. gadde kha ½ nu putra pavutra pârṃparya
8. anubhavisikoṇḍu yihudu
9. idakke tappidavaru mâtâ-piṭri-drô-
10. higaḷu nâyatindavaru śrî śrî śrî

Note.

This inscription records the grant of two plots of land, dry and wet, with the sowing capacity of ½ a khaṇḍuga each as *gauḍamânya* (rent-free land granted for the office of a gauḍa or headman), to be enjoyed as a hereditary estate to Lingegauḍa, son of Timmappagauḍa of Âvani. The name of donor is not given. The grant is dated Sunday 5th lunar day of the bright half of Âśvîja in the year Prabhava, 1669 of Sâlivâhana era corresponding to Sunday, 27th September of A. D. 1747. The record ends with the usual imprecation.

105.

At the village Channâpura in the hôbali of Âvani, on a fragmentary stone lying near a canal to the east of *vîrara-guḍi* (shrine containing figures of dead heroes).

Old Kannaḍa characters and language.

1. svasti sakala-jagattrayâbhivandi-
2. ta-surâsurâdhîśa Paramêśvara-prati-
3. hârîkṛita Mahâvalakulôdbhava Bâṇavi-
4. dyâdharange vijaya-saṃvatsaraṃ ondaneyadâge

Translation.

Be it well. To Bâṇa Vidyâdhara, born in the family of Mahâvali, who has been made a gate-keeper by Paramêśvara, who is the lord of gods and demons alike and who is worshipped by the three worlds—in the first year of victory.

Note.

This inscription is fragmentary as the stone containing it is broken after line 4. It belongs to the reign of Bâṇa King Bâṇavidyâdhara and is dated the first year of his reign. Bâṇavidyâdhara is the sur-name of the Bâṇa king Vikramâditya Jayamêru (See P. 19, Mysore and Coorg from Inscriptions by Rice).

106.

On a boulder below the tank of Râmanâyaka in the village Sangaṇḍahaḷḷi, in the Hobali of Âvani.

Size 5′—0″×4′—0″.

Kannaḍa language and characters.

1. Krôdhi-saṃvatsarada Chayitra ba 10 lu śrîman-mahânâya-
2. kara kulatilaka Râmapagauḍana kumâra mahâ-

3. nâyaka Râmayagaḷu Marahaḷi Dharmasamudra
4. modalâda grâmada prajegaḷan oḍambaḍisi Sanga-
5. ṇṇanahaḷiya grâmake saluvâ guṭṭada naḍuve
6. Kanakakeṟeyemba keṟeyanu kaṭṭisi tûmba-
7. n ikkisidaru â keṟeya keḷage gauḍarige sthaḷamânya-
8. dagadde kha ½ hattu koḷagavanu dhârâdatta-
9. vâgi koṭṭaru idaṇu keḍisidavaru Kâśiyali
10. gô-vadhava mâḍida pâtakake hôharu śrî śrî

Note.

This inscription records the construction of a tank named Kanakakere in the valley near the village Sangaṇḍanahaḷḷi by Mahânâyaka Râmaya, son of Râmapagauḍa, chief of mahânâyakas, with the approval of the inhabitants of the villages Mârahaḷi, Dharma-samudra, etc., A sluice for the said tank is also stated to have been constructed by the said Râmaya and a grant of a plot of wet land with the sowing capacity of 10 koḷagas below the tank is also stated to have been made to the *gauḍas* by him. The grant is dated 10th lunar day of the dark half of Chaitra in the year Krôdhi. The date is not verifiable. The usual imprecation concludes the grant.

MYSORE DISTRICT.

Chamarajanagar Taluk.

107.

On a stone on the hill close by Heggoṭâra in the hôbali of Ummattûr.

Kannaḍa language and characters.

1. śrîmate Râmânujâya namaḥ
2. svasti śrî vijayâbhyudaya Śâli-
3. vâhanaśaka varsha 1442 sanda Vikrama
4. saṃvatsara Pushya ba 10lu śrîman mahâ-
5. râjâdhirâja râjaparamêśvara śrî vîra-
6. pratâpa śrî Kṛishṇadêva-mahârâyaru pṛi-
7. thvi râjyaṃ geyuvalli . . . . . .
8. . . . .
9. . . . .
10. . . . . śrî Gôpâlakṛishṇa dêvara paḍitara dî-
11. pârâdhane . . . vâgi î Kṛishṇâpura-grâmavanu
12. sarvamânyavâgi koṭṭe . . . . . idanu pradhâna
13. Nanjayaya . . . . salisi koḍuvaru
14. . . . .
15. . . . .
16. . . . .
17. sva-dattaṃ para-dataṃ vâ yô harêta vasundharâṃ sha-
18. shṭhi-varusha-sahasrâṇi vishṭhâyaṃ jâyate krimiḥ l
19. . . . . . Nanjaya

Note.

Lines 8-9, 14-16 and a few letters in 10, 12, and 13 are effaced. This records the grant of the village Kṛishṇâpura, free of taxes, for the *dîpârâdhana* service of god Gôpâlakṛishṇa on the 10th lunar day of the dark half of Pushya in the year Vikrama, Śaka 1442 when Kṛishṇadêvarâya of Vijayanagar was ruling over the earth. The date corresponds to 3rd January, A. D. 1520 but is not verifiable. The inscription ends with the usual imprecation.

108.

French Rocks Sub-taluk.

On a pillar on the North side of the Pêṭe Ânjanêyasvâmi temple in Mêlkôṭe in the Hobali of Mêlkôṭe.

Kannaḍa language and characters.

1. śrî Hanumage Nârâyaṇasa-
2. hâya Jôganârasim[ha]

Note.

This seems to record some grant made to God Hanûmân or the erection of this temple by an individual named Nârâyaṇasahâya Jôgânârasim[ha]

109.

Krishnarajapet Taluk.

At the village Meḷḷahaḷḷi in the hôbali of Kṛishṇarâjapeṭe, on a Vîragal set up in front of Îśvara temple.

Size 5′—6″×2′—0″

Kannaḍa language and characters of early Hoysala period.

1. svasti śrîmatu mahâmaṇḍalêśvaraṃ Biṭṭi Ho-
2. ysaḷa dêvana râjyeyam l Jayasaṃvatsaram l
3. Meḷeyûra
4. tuṟuvaṃ Baḍivarasam koḷalu Biṭṭiya
5. Mârayyana maga
6. Seṭṭiyaṇaṃ tuṟuvaṃ magulchi palaṃbaran
7. iṟidu sattaṃ l Yâmayâḷaṃ Seṭṭigavuṇḍa
8. Jakkayyanâya
9. Kêtaṇṇa Maydunahaḷiyalu Sivâlake bi-
10. ṭṭa maṇṇu
11. ay [v] attu

Note.

This records a cattle raid by one Baḍivarasa in the village Meḷeyur (now called Meḷḷahaḷḷi) in the year Jaya during the reign of the Hoysaḷa King Biṭṭidêva (Vishṇuvardhana) and the death of a warrior Seṭṭiyaṇa, son of Biṭṭiya Mârayya in defence of the cattle and in memory thereof a gift of some land for the use of a Śiva temple in the village Maydunahaḷḷi by Yâmayâḷam Seṭṭigavuṇḍa, Jakkayya Nâyaka, and Kêtaṇṇa. The gift of land for a Śiva temple in memory of the heroism of a fallen hero is less common. The usual rule is to make some gift of land to the relations of the fallen hero and not to any temple.

110.

At the village Baṇḍihoḷe, in the same hôbali, on a stone set up in the wet land of Tippegauḍa, son of Śivananjegauḍa.

Size 3′—6″×1′—6″

Kannaḍa language and characters.

1. śrî Oḍeya-
2. ra koḍagi-
3. ya gadde

Note.

This records the gift of the wet land in which the inscription stone is situated as a *Koḍagi to* to some *Vaḍeyar, viz.*, a Lingâyat priest.

111.

At the village Basavanahaḷḷi in the same Hobali, on a boulder in an embankment near the river Hêmâvati.

Kannaḍa language and characters.

1. śrîmatu Chika Taṃmaṇṇa Voḍeyara
2. thaṃma mangaḷa mahâ śrî śrî śrî

Note.

This records the construction of the embankment by the chief Chikka Tammaṇṇa Voḍeyar. No date is given.

112.

A sannad in the possession of Kêśavamûrti, inâmdâr of the village Kuppahaḷḷi in the same hôbali.

Modern Kannaḍa characters and language.

1. Śrî-kanṭh-Âchyuta Padmajâdi-divishadvaktrôttha-têjahchhaṭâ-saṃ-
2. bhûtâṃ atibhîshaṇa-praharaṇa-prôdbhâsabâhâshṭakâm l garja-
3. t-sairibha-daitya-pâtita-mahâśûlâm trilôkî-bhaya-prônmâtha-
4. vrata-dakshitâm bhagavatîm Châmuṇḍikâm bhâvayê l nidhâna-
5. ṃ siddhânâṃ nikhila-jagatâm mûlam anaghaṃ pramâṇam lôkâ-
6. nâṃ praṇayapadaṃ aprâkṛita-girâṃ l paraṃ vastu śrîmat parama-
7. karuṇâsâra-bharitam pramôdân asmâkaṃ diśatu bhavatâm a-
8. pyavikalaṃ ll Harêr Lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu
9. naḥ l Hêmâdri-kalaśâ yatra Dhâtrî chhatra-śriyaṃ dadhau l nama-
10. s têstu Varâhâya lîlayôddharatê mahîṃ l khura-madhyagatô
11. yasya Mêruḥ kaṇakaṇâyatê l pâtu trîṇi jaganti santata-
12. m akûpârâd dharâṃ uddharaṇ krîḍâ-krôḍakaḷêbaras sa bhagavâ-
13. n yasyaika-daṃshṭrânkurê l Kûrmaḥ kandati nâḷati Dvirasanaḥ
14. patranti Digdantinô Mêruḥ kôśati Mêdinî jalajati Vyômâ-
15. pi rôlambati ll svasti śrî vijayâbhyudaya Śâlivahana śa-
16. ka varshangaḷu 1748 ne sanda vartamâna Vyaya nâma saṃ-
17. vatsarada Âshâdha śu 10 Śukravâradallu Âtrêyasa gôtra
18. Âśvalâyana-sûtra Ṛik-śâkhanuvartigaḷâda Kṛishṇarâja-
19. vaḍeyaravara pautrarâda Immaḍi Kṛishṇarâja-oḍeyarava-
20. ra putrarâda Châmarâja-oḍeyaravara dharmapatni Dêvâja-
21. mmaṇṇiyavaru Haritasa-gôtra Âśvalâyana-sûtrada
22. Ṛik-śâkhâdhyâyigaḷâda Anantayyanavara pautrarâda Kuppai-
23. yyanavara putrarâda Appaiyyanavarige baraśi koṭṭa sôpa-
24. skarôpakaraṇa gṛiha sahitavâda bhûdâna sâdhana kramav e-
25. ntendare ll Dakshiṇâyana-puṇyakâlavâda î divasadalli
26. nâvu Tulâbhâra-dânavaṃ mâḍuvalli chirañjîvi sahasrâyu-
27. shyarâda namma Ayyâjiyavara prêraṇeyinda bhûdâna-
28. vaṃ mâḍi agrahâravaṃ mâḍisiddakke vyûhapañchakakke ga-
29. ṇa sankhyâ vṛitti dêvaravṛitti vandu saha aravattu vṛittige
30. yî vṛittivantarige Narasîpura tâlku Hêmâvatî-nadî-tîrada-
31. lli Hêmagiri samîpada Baṇḍihoḷe grâmada baḷi manegaḷa
32. kaṭṭisi Dêvambâ-agrahâravemba hesariṭṭu î vṛittiga-
33. ḷige salluva Naraśipura tâlku Baṇḍihoḷe hôbaḷi paiyki ka-
34. sabâ Baṇḍihoḷe grâma Teraṇênahaḷḷi Maḍavanakôḍi hô-
35. baḷi paiki kasaba Maḍavanakôḍi grâma Yâchamânahaḷḷi
36. Yâchênahaḷḷi Teḍagarahaḷḷi Hariharapurada hôbaḷi paiki
37. Meḷḷahaḷḷi Kuraṇênahaḷḷi Akkihebbâḷu hôbaḷi paiki Â-
38. lambâḍi grâma Basavanahaḷḷi Mâmbaḷḷi Daḍadahalli Mañchava-
39. ḷalu grâma ûbhayaṃ hadimûru grâma kere kaṭṭe kâlve-
40. gaḷa saha sarvamânyavâgi naḍasuvante â tâlku Âmîla-
41. ge chirañjivî sahasrâyushyarâda Ayyâjiyavaru sannadu
42. baraśikoṭṭu iruvudarinda â sannadu mêre aruvattu

43. vṛittipaiki ondu vṛittiyannu sôpaskarôpakaraṇa-sahi-
44. tavâda mane saha nimma dampatigaḷa alankarisi śâśvata-
45. puṇya-lôka-vâsa-sidhyarthavâgi sahiraṇyôdaka-dâna-
46. dhârâpûrvakavâgi Haritasagôtrada Âśvalâyana sûtra-
47. da Ṛiksâkhâdhyâyigaḷâda Anantaiyyanavara pautrarâda
48. Kuppaiyyanavara putrarâda Appaiyyanavarige Âtrêya-
49. sagôtra Âśvalâyanasûtra Ṛikśâkhânuvartigaḷâda
50. Kṛishṇarâja-vaḍeyarava pautrarâda Yimmaḍi Kṛishṇarâ-
51. ja-vaḍeyaravara putrarâda Châma-râja-vaḍeyaravara dha-
52. rmapatnî Dêvâjammaṇṇiyavaru dhâreyan eredu ko-
53. ṭṭevâda kâraṇa î vṛittige saluva gadde beddalu tôṭa tu-
54. ḍike kâḍâramba-nîrâramba-magga-mane-haṇa kempunûlu
55. uppinamôḷe ichalu pairu puravarga yêru-kâṇike
56. nâmakâṇike gurukâṇike kâṇike bêḍike kabbiṇada-po-
57. ṃmmu âle-pommu hatti-poṃmmu mârga karagapaḍi sunka
58. poṃmmu jâti-kûṭa samayâchâra hulluhaṇa charâdâ-
59. ya horâdâya śîge maḍḍi pataṇga poppaḷi giḍagâvalu
60. brâhmaṇa nivêśana śûdra-nivêśanạ soppinatôṭa tippêhaḷḷa
61. śrîgandha horatâda maravaḷi phalavṛiksha maddikamun-
62. tâda î vandu vṛittige saluva â sakala-svâmyavannu dhṛi-
63. vuṇḍige mêre rûhisikkoṇḍu i Vyaya-saṃvatsaradâra-
64. bhya nirupâdhika-sarvamânyavâgi nîvu nimma putra-pautra-
65. pâraṃparyavâgi â-chandrâka sthâyigaḷâgi anubhavisuttâ
66. chirañjîvi sahasrâyusyarâda namma Ayyâjiyavara śrê-
67. yaḥ-prârthane mâḍuttâ sukhadinda iruvudu î vṛittige śê-
68. rida bhûmivoḷagaṇa nidhi nikshêpa jala taru pâshâṇa akshîṇâgâ-
69. mi siddha sâdhyagaḷ emba ashṭa-bhôga têjassvâmyagaḷu nimage salu-
70. vadu yillinda munde yî vṛittiyu nîvu mâḍuva âdhi kraya
71. dâna parivartanegaḷ emba vyavahâra-chatushṭayagaḷigû nima-
72. ge yôgyavâgi saluvadendu Atrêyasagôtra Âśvalâyana-
73. sûtra Ṛikśâkhânuvarttigaḷâda Kṛishṇarâja-vaḍeyaravara pau-
74. trarâda Yimmaḍi Kṛishṇarâja-oḍeyaravara putrarâda Châ-
75. marâja-vaḍeyaravara dharmapatni Dêvâjammaṇṇiyavaru
76. Haritasagôtra Âśvalâyana-sûtra Ṛikśâkhâdhyâyigaḷâda
77. Anantainavara pautrarâda Kuppaiyyanavara putrarâda Appai-
78. yyanavarige baraśikoṭṭa sôpaskarôpakaraṇa-gṛiha-sahita-
79. vâda bhûdâna-sâdhana-sahî âdityachandrâv anilô nalaś cha
80. dyaur bhûmir âpô hṛidayaṃ yamaś cha l ahaścha râtriścha ü-
81. bhê cha sandhyê dharmaścha jânâti narasya vṛittaṃ l sva dattâd dviguṇaṃ
82. puṇyaṃ paradattânupâlanaṃ l paradattâpahârêṇa sva-dattaṃ
83. nishphalaṃ bhavêt l svadattâ putrikâ dhâtrî pitṛidattâ sahô-
84. darî l anyadattâ tu mâtâ syâd dattâṃ bhûmiṃ parityajêt ll
85. svadattâṃ paradattâṃ vâ yô harêta vasundharâṃ l shashṭir va-
86. rsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ll madvaṃśajâḥ
87. para-mahîpati-vaṃśajâ vâ yê bhûmipâḥ satatam ûjvala-dha-
88. rmma-chittâḥ l maddharmmam êva satataṃ pari-pâlayanti tat-pâda-
89. padma-yugaḷaṃ śirasâ namâmi ll ba târîkha 14 nê mâhe Julâ-
90. yi san 1826 ne yisaviyallu *Srîkaṇṭha*

Note.

This *sannad* begins with invocatory stanzas which may be translated as follows—

"I praise the holy Mother Châmuṇḍi, born of the effulgence issuing from the faces of Śiva, Vishṇu, Brahma and other gods, possessed of eight arms terrible in fighting, hurler of the great *śûla* (spear) on the demon who had the form of a buffalo and ever engaged in removing the fear of the three worlds. May the Supreme Being, the source of the power of Siddhas, the origin of all the worlds, a faultless standard for the universe, an object of love for the inspired words (Vêdas), full of kindness for all,—bring us unmixed happiness. May the tusk of Hari who assumed the form of a Boar for sport, resting on which (tusk) the earth, having the Himalayas as its finial resembles an umbrella protect you. I salute thee, O Boar, who raised up the earth in sport and getting between whose hoofs the mountain Mêru appears like a minute atom. May the great God who took the body of a Boar in sport protect the three worlds—the Boar in whose single sprout-like tusk the tortoise (which supports the earth) appears like a lotus stem, the serpent (on whose head the earth is poised) appears like lotus leaves, the Mêru mountain (which stands firmly on earth as an upper support) appears like a lotus bud, the earth appears like a flower and the sky appears like a bee.

The inscription next records that on Friday, 10th lunar day of the bright half of Âshâḍha in the year Vyaya, 1748 of Śâlivâhana êra, 14th July 1826, Dêvâjammaṇni, queen of Châmarâja Oḍeyar, son of Immaḍi Kṛishṇarâja Oḍeyar and grandson of Kṛishṇarâja Oḍeyar made a gift of Tulâdâna (weighing oneself against gold and silver in a balance and giving away the gold and silver to Brahmins) on Dakshiṇâyana day and in connection with that gift caused houses to be built near the village Banḍhihoḷe near Hêmagiri hill, on the bank of the Hêmâvati river in Narasîpur Taluk and giving the name Dêvâmbâ Agrahâra to the houses bestowed them to Brahmans, with stores of food provision.

She is further recorded to have given away 13 villages Banḍihoḷe, Teraṇênahaḷḷi, Maḍavanakôḍi, Yâchamânahaḷḷi, Yâchênahaḷḷi, Teḍagarahaḷḷi, Meḷḷahaḷḷi, Kuraṇênahaḷḷi, Âlambâḍi, Basavanahaḷḷi, Mâmbaḷḷi, Daḍadahaḷḷi, Manchavaḷalu, free of taxes to the Brahmans dividing them into 60 vrittis (of which one vritti was bestowed for the service of the deity of the village). A sannad was also granted in the name of the king to each of the donees showing their title to the vrittis. One of the vrittis was granted to a Brahman, named Appaiya, son of Kuppaiya, and grandson of Anantaiya, of Haritasagôtra, Âśvalâyanasûtra and Rikśâkhâ. The record ends with the usual imprecatory stanzas.

113.

A second sannad in the possession of the same Kêśavamûrti.

1. Śrîkaṇṭh Âchyuta Padmajâdi divishad vakrôtthatêjaḥchhaṭâ sam-
2. bhûtâm atibhîshaṇa-praharaṇa-prôdbhâsabâhâshṭakâṃ l garjat-
3. sairibha-daitya-pâtitamahâśûlâṃ trilôkîbhayaprônmâtha-
4. vratadakshitâṃ bhagavatîṃ Châmuṇḍikâm bhâvayê nidhânaṃ siddhâ-
5. nâṃ nikhila jagatâm mûlam anaghaṃ pramâṇaṃ lôkânâṃ pra-
6. ṇayapadaṃ aprâkṛitagirâm paraṃ vastu śrîmat parama-karuṇâ-
7. sâra-bharitaṃ promôdân asmâkam diśatu bhavatâṃ apyavikalaṃ
8. Harêr Lîlâ-varâhasya daṃshṭrâdaṇḍaḥ sa pâtu naḥ l Hêmâdri-kala-
9. śâ yatra Dhâtrî chhatra-śriyaṃ dadhau l namas têstu Varâhâya lî-
10. layôddharatê mahîṃ l khura-madhyagatô yasya Mêruḥ kaṇa-
11. kaṇâyatê pâtu trîṇi jaganti santataṃ akûpârâd dharâ-
12. ṃ üddharan Krîḍa-krôḍa-kaḷêbaraḥ sa bhagavân yasyaika daṃshṭrâṅku-
13. re Kûrmaḥ kandati nâḷati Dvirasanaḥ patranti digdantinô Mê-

14. ruḥ kôśati mêdinî jalajati vyômâpi rôlambati svasti śrî
15. vijayâbhyudaya Śâlîvâhana śaka varshangaḷu 1748 ne sanda
16. vartamâna Vyaya-nâma-saṃvatsarada Âshâḍha śu 10 Śukravâ-
17. radallu Âtrêyasagôtra Âśvalâyanasûtra Rikśâkhânu-
18. vartigaḷâda Kṛishṇarâja-vaḍeyaravara pautrar âda Yimmaḍi
19. Kṛishṇarâja-vaḍayaravara putrar âda Châmarâjavaḍaya-
20. ravara dharmapatni Dêvâjammaṇṇiyavaru Mauna-Bhârga-
21. va-gôtrada Âśvalâyana-sûtra Rik-śâkhâdhyâyigaḷâ-
22. da pradhâna Venkapainavara pautrarâda Râmadâsainavara
23. putrarâda Venkaṭarâmainavarige bareśi koṭṭa sôpaskarô-
24. pakaraṇa gṛiha sahitavâda bhûdâna sâdhanav entendare
25. Dakshiṇâyana-puṇya-kâlavâda î divsadalli nâvu Tulâ-
26. bhâradânavaṃ mâḍuvalli chirañjîvî sahasrâyushyarâda
27. namma Ayyâjiyavara prêraṇêyinda bhûdânavaṃ mâ-
28. ḍi agrahâravaṃ mâḍiśiddakke vyûha-pañchakakke gaṇa san-
29. khyâ vṛitti dêvara vṛitti vandu saha aravattu vṛittige yî vṛittivan-
30. tarige Narasîpura tâlku Hêmâvatî-tîradalli Hêmagi-
31. ri samîpada Baṇḍihoḷe grâmada baḷi manegaḷa kaṭṭisi Dêvâ-
32. ṃbâ-agrahâravemba hesariṭṭu î vṛittigaḷige salluva Na-
33. raśîpura tâlku Baṇḍihoḷe hôbaḷi paiki kasabâ Baṇḍi-hoḷe
34. grâma Toraṇênahalli Maḍavanakôḍi hôbaḷi paiki kasaba Ma-
35. ḍavanakôḍi grâma Yâchamânahaḷḷi Yâchênahaḷḷi Teḍagaraha-
36. ḷḷi Hariharapurada hôbaḷi paiki Meḷḷahaḷḷi Kuruṇênaha-
37. ḷḷi Akkihebbâḷu hôbaḷi paiki Âlaṃbâḍi grâma Basavanaha-
38. ḷḷi Mâṃbaḷi Daḍadahaḷḷi Mañchvaḷalu grâma übhayaṃ hadi-
39. mûru grâma-kere-kaṭṭe kâlvegaḷa saha sarvamânyavâgi naḍasu-
40. vante â tâlku âmîlarige chiranjîvi sahasrâyushyarâda A-
41. yyâjiyavaru sannadu bareśikoṭṭu iruvudarinda â sa-
42. nnadu mêre aruvattu vṛitti paiki ondu vṛittiyannu sôpaska-
43. rôpakaraṇa sahitavâda manesaha nimma daṃpatigaḷa
44. alankarisi śâśvatapuṇya-lôka- vâsa-siddhyarthavâgi sa-
45. hiraṇyôdakadâna-dhârâpûrvakavâgi Maunabhârga-
46. vagôtra Âśvalâyana-sûtra Rikśâkhâdhyâyigaḷâda
47. pradhâna Venkappaiyyanavara pautrar âda Râmadâsaiyyanavara pu-
48. trarâda Venkaṭarâmainavarige Âtrêyasagôtra Âśvalâ-
49. yana-sûtra Rik-śâkhânuvartigaḷâda Kṛishṇarâjavaḍeya-
50. ravara pautrarâda Immaḍi Kṛishṇarâja-vaḍeyaravara pu-
51. trarâda Châmarâjavaḍeyaravara dharmapatni Dêvâja-
52. ṃmaṇṇiyavaru dhâreyanneradu koṭṭevâda kâraṇa yi-
53. vṛittige saluva gadde-beddalu tôṭa-tuḍike kâḍâramba nî-
54. râramba magga mane-haṇa kempu nûlu üppinamôḷe î-
55. chalu pairu puravarga yêru-kâṇike nâmakâṇike guru-
56. kâṇike kâṇike bêḍike kabbiṇadapommu âlepommu
57. hattipommu mârga karagapaḍi sunka pommu jâti-kû-
58. ṭa samayâchâra hulluhaṇa charâdâya horâdâya
59. sîge maḍḍi patanga poppaḷi giḍagâvalu brâhmaṇa nivêśana
60. śûdra nivêśana soppinatôṭa tippêhaḷḷa śrîgandha horatâ-
61. da maravaḷi phalavṛiksha maddikamuntâda î vandu vṛi-
62. ttige saluva â sakalasvâmyavannu dhṛivuṇḍige mêre rû-
63. hiśikkoṇḍu î-Vyaya saṃvatsaradârabhya nirupâdhi-
64. ka sarvamânyavâgi nîvu nimma putra pautra pâraṃparyavâgi

65. â-chandrâka-sthâyigaḷâgi anubhavisuttâ chiranjî-
66. vi sahasrâyushyarâda namma Ayyâjiyavara śrêyaḥ-prâ-
67. rthane mâḍuttâ sukhadinda iruvudu î vṛittige sêri-
68. da bhûmi vaḷagaṇa nidhi nikshêpa jala taru pâshâṇa akshîṇâ-
69. gâmi siddha sâdhyagaḷ emba ashṭabhôga têjassvâmyagaḷu ni-
70. mage saluvadu yillinda munde yî vṛittiyu nîvu mâ-
71. ḍuva âdhi kraya dâna parivartanegaḷ emba vyavahâra-chatu-
72. shṭayagaḷigû nimige yôgyavâgi saluvudu endu Âtrêya-
73. sagôtra Âśvalâyana-sûtra Rik-śâkhânuvartigaḷâ-
74. da Kṛishṇarâja-vaḍeyaravara pautrar âda Immaḍi Kṛishṇarâ-
75. javaḍayaravara putrarâda Châmarâjavaḍayaravara dha-
76. rmapatni Dêvâjammaṇṇiyavaru Mauna Bhârgava-gô-
77. tra Âśvalâyana-sûtra Yajuśśâkhâdhyâyigaḷâda pra-
78. dhâna Venkappaiyyanavara pautrar âda Râmadâsainavara pu-
79. trar âda Venkaṭarâmainavarige bareśikoṭṭa sôpaska-
80. rôpakaraṇa griha sahitavâda bhûdâna-sâdhana sahî
81. âditya-chandrâv anilô' nalaścha dyaur bhûmir âpô hṛida-
82. yaṃ Yamaś cha l ahaś cha râtriś cha übhê cha sandhyê dharma-
83. ś cha jânâti narasya vṛittaṃ ll svadattâd dviguṇaṃ puṇyaṃ para-
84. dattânupâlanaṃ l paradattâpahârêṇa svadattaṃ nishphalaṃ
85. bhavêt l sva-dattâ putrikâ dhâtrî piṭṛi-dattâ sahôdarî l
86. anya-dattâ tu mâtâ syâd dattâṃ bhûmiṃ parityajêt sva-
87. dattâm para-dattâṃ vâ yô harêta vasundharâm l shashṭir-va-
88. rsha-shahasrâṇi vishṭâyâm jâyate kṛimiḥ l madvaṃ-
89. śajâḥ paramahîpati-vaṃśajâ vâ yê bhûmipâḥ sata-
90. taṃ üjvala-dharma-chittâḥ ll mad-dharmaṃ êva satataṃ pari-
91. pâlayanti tat-pâda-padma-yugaḷaṃ śirasâ namâmi
92. ba târîkhu 14 nê mâhe julâyi san 1826 ne yisa-
93. viyallu *Srîkaṇtha*

SEAL.

Note.

This record is very similar to the preceding number. It is also a sannad granted by Dêvâjammaṇṇi, wife of Châmarâja Oḍeyar IX, king of Mysore, recording the gift of the same 60 vṛittis of land and houses near the village Baṇḍihoḷe to Brahmans. The date is the same as that of the previous grant (14th July A. D. 1826). This record registers the gift of one vṛitti of land; with all rights of possession and free of taxes (specified) to Venkaṭarâmaiya, son of Râmadâsaiya, and grandson of Pradhâna Veṇkappaiya, of Mauna Bhârgava-gotra, Âśvalâyana-sûtra aned Rik-śâkhâ. The usual imprecatory verses conclude the grant.

The donee's grandfather is stated to be Pradhâna Venkappaiya in the grant. It is difficult to determine whether he is identical with Pradhâna Venkaṭabhûpati, author of several works in Sanskrit including Alankâra Maṇidarpaṇa.

The taxes specified in the grant as having been remitted are enumerated as follows:—*gadde* (assessment on wet lands), *beddalu* (assessment on dry lands), *tôṭa* (garden tax), *tuḍike* (tax on small gardens), *kâḍâramba* (taxes on land which depend on rain or streams), *nîrâramba* (taxes on lands which are irrigated by artificial reser-

voirs), *magga* (tax on looms), *mane-hana* (tax on houses), *kempunûlu* (tax on red yarn), *uppinamole* (tax on salt-pans), *îchalupairu* (tax on date groves), *puravarga* (municipal taxes), *yêru-kâṇike* (plough tax), *nâmakâṇike* (tax on religious symbols painted on the forehead), *gurukâṇike*, (tax on money received by gurus), *Kâṇike* (presents), *bêḍike* (benevolences), Kabbiṇada -pommu(tax on iron-smelting), *âle-pommu* (tax on sugar-cane mill,) *hattipommu* (tax on cotton) *mârga* (road tax), *karagapaḍi* (tax on the smelting of precious metals), *sunka-pommu* (customs duties), *jâtikûṭa* (tax on caste councils), *samayâchâra* (tax on the settlement of dispute on local usage), *hulluhaṇa* (tax on fodder), *charâdâya* (tax on movables), *horâdâya* (tax on money earned abroad), *sîge* (tax on soap-nut), *maḍḍi* (tax on incense), *patanga poppali* (tax on some barks of wood), *giḍagâvalu* (tax on jungle and pastures), *brâhmaṇa-nivêśana* (tax on house sites of Brahmans) *Sûdranivêśana* (tax on house sites of Śûdras), *soppina-tôṭa* (tax on pot-herbs), tippe-haḷḷa (tax on heaps of refuse stored for manure and on water-courses), taxes on all trees except Sandal-wood, tax on fruit trees, and *maddika* (tax on village commons ?)

114.

At Kaḍambige in the Hobali of Kikkêri, on a stone lying in *vibhûtikuppe* (a mound of ashes).

Size 2′—4″×0′—9″.

Modern Kannaḍa characters.

1. Hemmogeya
2. Chikagavuṇḍa-
3. n Ankakaṟadêva-
4. ṟgge biṭṭa gadde
5. salage mûṟu
6. beddalege 0-
7. ndu salige
8. (ge) inisu-
9. vam aḷidandu
10. kavileya
11. konda pâ (pa)

Note.

This inscription stone is found lying in a mound of ashy earth near a Śiva temple. This earth is being constantly removed by villagers and yet the natural supply does not seem to show signs of diminution. The inscription registers the gift of some land by Chikkagavuṇḍa of the village Hemmoge for the service of god Ankakâradêva. The usual imprecatory sentence is found at the close of the grant.

115.

On a stone lying to the east of the village Śravaṇanahalli, in the hôbaḷi of Akkihebbâḷu.

Size 4′×2′

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôghalâñchha-
2. naṃ jîyât trailôkya-nâthasya śâsanaṃ jina-śâsanaṃ svasti
3. śrîman mahâ-maṇḍaḷêśvara Tribhuvanamalla Taḷa-
4. kâḍugoṇḍa bhujabaḷa vîraganga Vishṇuvardhana Hoysa-
5. ḷa-dêvara piriyarasi Chantaladêviyaru Tribhuvana-tiḷa-
6. . . . tîrthada Vîrakongâḷva Jinâlaya-

7. da dêvara angabhôgakkam̤ rishiyar âhâra-dânakkam̤ ta-
8. mma Bappa Prithvi Kongâḷva dêvara vaga (?) baḷivaḷi bi-
9. ṭṭa Mandagereya śritiyoḷage Kâvanahaḷḷiya tamma
10. tamma Duddamalladêvanu tâvum iḷdu śrî Mûlasangha
11. Dêsigagaṇa Pustaka-gaścha Koṇḍakundânvayada śrî Mêgha-
12. chandra-traividya-dêvara śishyaru Prabhâchandra-siddhâ [ntadêva]-
13. ra kâlam̤ karchi dhârâpûrvakam̤ mâḍi sa [rvva bâdhâ]-
14. parihâram̤ mâḍi biṭṭa datti mam̤ [gaḷa mahâ]
15. śrî ll idan âvan orvvam̤ pratipâḷisida
16. (ka) vileya kôḍum̤ koḷagamam̤
17. Gangeya . . . .

Note.

This inscription records the gift of Kâvanahaḷḷi, a hamlet of the village Mandagere by Sântaladêvi (here called Chantaladêvi), queen of Hoysala king Vishṇuvardhana, and her younger brother Duddamalladeva to the Jaina guru Prabhâchandra, disciple of Mêghachandra of Mûla-sangha, Dêsiga-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya in order to defray the expenses of the worship of the god in the Jaina temple Vîrakongâḷva-jinâlaya. The name of the village where the Jaina temple is situated cannot be clearly made out in the grant. The usual imprecation is found at the end of the grant.

116.

On a stone set up in front of the village Mailanahaḷḷi in the hobali of Chinkurḷi.

Size $4' \times 2\frac{1}{2}''$.

Kannaḍa language and characters.

1. śubham̤ astu Sâlivâhana-śaka varisha . . . . .
2. 57 sanda vartamânavâda jaya . . . . . .
3. tsarada Vayiśâkha ba 12 lû . . . . .
4. Râyarige binnâhamâḍi râyara-
5. ppaṇeyalû Râmâbhaṭaru (?) . . . . .
6. voḷagâgi yida Pura Tâñjam̤ Vṛindâvana-
7. da voḷagâda Mayilanahaḷḷi â Purada
8. grâmagaḷanu Abbagañjûru Nañjara-
9. jagaḷû tamma dharmavâgi Mêlugô-
10. ṭeyaśrî Chalapiḷarâyarigarpisida-
11. ru Nâḷigâchâri Sindagrâmada Chaluva-
12. Râmânujana baraha

Note.

This registers the gift of the village Pura and its hamlets named Tânjam, Vrindâvana and Mayilanahaḷḷi for the service of god Chalapiḷarâya (the processional deity in the Nârâyaṇasvâmi temple) in the town Mêlugôṭe by Nanjarâja, of Abbaganjûr. It is further stated that these villages were obtained by the favour of the Vijayanagar King then reigning at the instance of Râmabhaṭṭa. The grant is dated the 12th lunar day of the dark half of Vaiśâkha in the year Jaya. The figure indicating the number of years expired in Sâlivâhana era is partly worn out and only the final number 57 is legible. Hence the date is not clear.

The name of the engraver of the grant is given as Nâḷigâchâri and Chaluva Râmânuja is stated to have composed the grant.

KOVALEVETTU PLATES OF THE GANGA KING SRIPURUSHA AT HULLENAHALLI, MANDYA TALUK.

IB.

IIA.

IIB.

117.

At the village Vasantapura, in the Hobali of Chinkuraḷi, on the lamp-pillar in front of the Ânjanêya temple.

Size 1′—2″×1′—6″.

Modern Kannaḍa characters.

1. śrî Vasantapurada Ba-
2. savêgauḍana maga Ke-
3. mppêgauḍanu Śrî Râma

Note.

This inscription records the setting up of the above lamp-pillar by Kempegauḍa, son of Basavegauḍa, of the village Vasantapura.

118.

MANDYA TALUK.

Kovaḷaveṭṭu grant of Bâṇa King Diṇḍigarar, a sub-ordinate of Ganga King Śrîpurusha found inpossession of Châmayya, of the village Huḷḷênahaḷḷi in the Hobali of Dudda.

5 Plates: Size 9′×2½″ Elephant seal:

Old Kannaḍa characters: Language Sanskrit up to line 39 and Old Kannaḍa, lines 39—49. Sanskrit stanzas from line 50 to the end.

Ib. 1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Patmanâbhêna[1] śrîmat Jâhnavêya-kulâmala-vyômâvabhâ-
2. sana-bhâskarah sva-khaḍgaika-prahâra-khaṇḍita-mahâ-śilâ-stambha-labdha-bala-parâkramô dâruṇâri-gaṇa-
3. vidâruṇôpalabdha[2] -vraṇa-vibhûshaṇa-vibhûshitah Kâṇvâyana-sa-gôtrah śrîmat Konguṇivarmma-dha-
4. rmma-mahâdhirâjah tasya putrah pitur anvâgata-guṇa-yuktô vidyâ-vinaya-vihita-vṛitta [h] samyak-prajâ-
5. pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-kânchana-nikashôpala-bhûtô nîtiśâstrasya vaktṛi-pra-
6. yôktṛi-kuśalô Dattaka-sûtra-vṛittêṟ praṇêtâ śrîmân Mâdhava-mahâdhirâjah tat-putrah pitṛi-
7. paitâmaha-guṇa-yuktô nêka-châturddanta-yuddhavâpta[3] chatur-udadhi-salilâsvâdita-

II (*a*)

8. yaśâh śrîmat Harivarmma-mahâdhirâjah tat-putrah dvija-guru-dêvatâ-pûjanaparô Nârâyaṇa-
9. charaṇânudhyâta śrîmat Vishṇugôpa-mahâdhirâjah tat-putrah Tryambaka-charaṇâmbhôruha-raja-
10. ṟ-pavitrîkṛitôttamângah sva-bhuja-bala-parâkrama-kraya-krîta-râjya [*h*] Kali-yuga-bala-pankâvasanna-dharmma-
11. v [*ṛ*] ishô-ddharaṇa-nitya-sannaddhah śrîmân Mâdhavamahâdhirâjah tat-putrah vidyâ-vinayâtiśaya-
12. paripûritâtmâ niravagraha-pradhâna-śauryyah śrîmad Avanîta-nâmadhêyah tasya putrah vijṛi-
13. mbhamâṇa-śakti-trayah Andari-Âlattûr-Poruḷare-Pelgarâdy[4] anêka-samara-mukha-makha-

1. Read *Padmanâbhêna.* 2. Read *vidâraṇôpalabdha.*, 3. Read *yuddhâvâpta* 4. Read *Peḷnagarâdy-*

14. -huta-prahata-śûra-purusha-paśûpahâra-vighasa-vihastîkṛitântâgnimukhah Kirâtârjunîya-pa-

II (*b*)

15. ñchadaśa-(s)-sarga-ṭîkâkârah Durvvinîta-nâmadhêyah tasya putrah durddânta-vimardda-vimṛidita-viśvambha-
16. râdhipa-mauli-mâlâ-makaranda-puñja-pinjarîkriyamâṇa-charaṇa-yugala-nalinah Mushkara-nâ-
17. madhêyah tasya putrah chaturddaśa-vidyâ-sthânâdhigata-vimala-matih viśêshatô' navaśê-
18. shasya nîtiśâstrasya vaktṛi-prayôktṛi- kuśalô ripu-timira-nikara-nirâkaraṇôdaya-bhâska-
19. rah Śrîvikrama-prathita-nâmadhêyah tasya putrah anêka-samara-sampâdita vijṛimbhita-dvira-
20. da-radanâ[1] kuliśâbhighâtah vraṇa-samrûḍha-bhâśvad[2] vijaya-lakshaṇa-lakshîkṛita-viśâla-
21. vakshastalah samadhigata-sakala-śâstrârttha-tatvah samarâdhita[3] -tri-varggah niravadya-charitaṛ prati-

III (*a*)

22. dinam abhivarddhamâna-prabhâvô Bhûvikrama-nâmadhêyah api cha nânâhêti-prahâra-pra-
23. vighaṭita-bhaṭôrah-kavâṭô [*t*] thitâsṛik-dhârâśvâda[4] pramatta-dvipa-śata-charaṇa-kshôda-sammardda-bhîmê
24. sangrâmê Pallavêndran narapatim ajayad yô Viḷandâbhidhânê râjâ Śrîvallâbhâk [h] yas samara-
25. sata[5] -jâyâvâpta-lakshmî-viśâlah[6] tasyânujô nata-narêndra-kirîṭa-kôṭi-ratnârkka-
26. dîdhiti-virâjita-pada-patmah[7] Lakshmyâ svayam-vṛita-patir Navakâmanâmâ s(ṛ)ishṭa-priyô
27. rigaṇa-vidâruṇa[8] -gîta-kîrtti [*h*] tasya Konguṇimahârâjasya Sivamârapa-nâma-dhêyah[9]
28. pautrah samavanata samasta-sâmanta-makuṭa-ghaṭṭita-bahala[10] ratna-vilasad-amaradhanu-

III (*b*)

29. shkaṇḍa[11] maṇḍita-charaṇa-nakha-maṇḍalah Nârâyaṇa-charaṇa-nihita-bhaktih śûra-purusha-tura-
30. ga-nara-vâraṇa-ghaṭṭa[12] -sanghaṭṭa-dâruṇa-samara-siraśi[13] vihitâtma-kôpô bhîma-kôpah
31. prakaṭa-rati-samaya-śamanuvarttana[14]chatura-yuvati-jana-lôka-dhûrttô lôka-dhûrttah su-du-
32. rddharânêka-yuddha-mûrddha-labdha-vijaya-sampad ahita-gaja-ghaṭâkêsarî râ-
33. jakêsarî apicha yô Gangânvaya-nirmmalâ-mbara-tala-vyâbhâsana-prôlla-
34. san-Mârttaṇḍô' ri-bhaya [*n*] karah subhakara[15] san-mârga-rakshâkarah saurâjyam samupêtya-râja-sa-
35. mitau râjan guṇair uttamai râjâ Śrîpurushaś chiram vijayatê râjanya-chûḍâmaṇih

IV (*a*)

36. Kâmô râmâsu châpê Daśaratha-tanayô vikramê Yâmadagnyah[16] prâjyaiś-varyyê Valâri[17]
37. *r* bahu-mahasi ravi śva-prabhutvê[18] Dhanêśah bhûyô vikhyâta-śakti [*h*]-sphuṭataram akhila-prâṇabhâ-

1 Read-*radana*- 2 Read *bhâsvad*- 3 Read *samârâdhita* 4 Read *dhârâsvâda*- 5 Read *śata* 6 Read *vilâsah* 7 Read *pâda-padmah* 8 Read-*vidâraṇa* 9 Read *Śivamârâpara-nâmadhêyasya* 10 Read-*bahula*- 11 Read-*khaṇḍa* 12 Read *ghaṭâ* 13 Read *śirasi* 14 Read *samanuvarttana* 15 Read *śubhakarah* 16 Read *Jâmadagnyah* 17 Read *Balârir* 18 Read *sva-prabhutvê*.

KOVALEVETTU PLATES OF THE GANGA KING SRIPURUSHA AT HULLENAHALLI, MANDYA TALUK.

IIIA.

IIIB.

IVA.

KOVALEVETTU PLATES OF THE GANGA KING SRIPURUSHA AT HULLENAHALLI, MANDYA TALUK.

IVB.

VA.

38. jâ [m] vidhâtâ dhâtrâ srishṭa -prajânâm patir iti kavayô yam praśamsanti nityam sa tu prati-dina-pravṛi-
39. tta-mahâ-dâna-janita-puṇyâha-ghôsha-mukharita-mandirôdarêṇa[1] Srîpuru-sha-prathama-nâmadhê-
40. yah Pṛithivîkonguṇi-mahârâjâdhirâjah Bâṇavamś-ôtbhava[2] śri Diṇḍigarar Kaḷbappunâḍu-sâsira-
41. dolnûḷumân[3] âḷuttiḻdu Srîpurusha-mahârâjarge binnappa-geydu dakshiṇâ-yana-vishupatat-kâ-
42. laduḷ su-gôtra-Gârggyah Janârddanâs tasya Kêśavabhaṭṭasya nâmata sarvva-śâstrâsya jânâti[4]

IV (*b*)

43. Kausikagôtra Nâgaśarmma pravara Kâśyapagôtraś chêti -mûvarggam mûṟu-bhâgam âge Kova-
44. ḷeveṭṭu-nâma-grâmam[5] brahmadêyam[6] dattah Diṇḍige-nâḍiyarum Kon-daḍiyum perggaḍettanam geye Nagarûra-
45. beḷḷiyarum Maravûra vaṇṇâkarum Kallaḍupina Mâdaḍiyu Môdûra Jiya-châyarum nara-sâkshi l
46. Padeyam mûrum âse ll sîmântara mûḍâ-yoḷagereya pâdari-e ante baṇdu kereyuḷ kû-
47. ḍi pervaḷḷame sandu paḍuvây nôḍi pervuṇase-e tenkây tale-moṟaḍe Bedikere-e Moda-
48. ḷe-maḍuve paḍuvây Veḷgoḷa-kâluve-vaduvum oḷagâge tore-e baḍagây Kadavi-gere e
49. ante vandu Manjaḷtoṇe-e Bâḻoḻbe-e sandu Soralmoraḍi-e ante bandu Bânni-gârla-kuppe-

V (*a*)

50. ye Vâḻoḷveye sandu pâdariyuḷ kûḍittu sîme sva-dattam para-dattân vâ yô-
51. harêti[7] baśundharâ [*m*][8] shashṭi-barisha[9] sahasrâṇi vishṭâyam[10] jâ [ya] tê kṛimi|[11] bahubhir vva-
52. sudhâ bhukta[12] râjabhi Sagarâjabhi[13] yasya yasya yatô bhûmi [*s*] tasya tasya tadâ p [*h*] ala [*m*]
53. brahmaśvan[14] tu visham ghôram na visham visham ukhyate[15] visham êkâkinam hanti brahmaśvam[16]
54. putra-pautrikam lll

Translation.

(Lines 1—3)

Be it well. Victorious is the adorable Padmanâbha resembling the cloudless sky. A sun illuminating the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned, as with ornaments, with wounds received while cutting down the hosts of his fierce enemies, born of Kâṇvâyana-sagôtra, (was) the illustrious Konguṇivarma-dharmma-mahâdhirâja.

(Lines 4—6)

His son, inheriting the qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touch-stone for testing gold the learned and the poets, skilled in the exposition and practice of polity, author of a treatise on Dattakasûtra was the illustrious Mâdhavamahâdhirâja.

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1 Read *mandirôdarah* 2 Read *Bâṇavamśôdbhavah* 3 Read *elnûru* 4 This line is full of grammaticalerrors. 5 Read-*grâmah* 6 Read *brahmadêyah.* 7 Read *harêta* 8 Read *bhuktâ vasundharâm* 9 Read-*varsha-* 10 Read *vishṭhâyâm* 11 Read *krimih* 12 Read *bhuktâ* 13 Read *Sagarâdibhih* 14 Read *brahmasvan* 15 Read *uchyate* 16 Read *brahmasvam*

(Lines 6—9)

His son, inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, was the illustrious Harivarmma-mahâdhirâja. His son, devoted to the worship of the Brahmans, Gurus, and Gods, meditating on the feet of Nârâyaṇa was the illustrious Vishṇugôpa-mahâdhirâja.

(Lines 9—11)

His son, with his head purified by the pollen from the lotuses, the feet of Tryambaka, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mâdhava-mahâdhirâja.

(Lines 11—15)

His son, with his mind purified by his excellent learning and modesty, possessed of valour unopposed was the illustrious Avinîta.

His son, endowed with the three constituents of regal power, having caused bewilderment to the fire of Yama by the excess of food in the shape of victims of hereos immolated at the sacrifice of battles at Andari, Âlattûr, Poruḷare, Peḷnagara and other places; author of a commentary on the fifteenth canto of the Kirâtârjunîya, was the king named Durvinîta.

(Lines 15—19)

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushkara, by name.

His son, with his mind rendered pure by his learning of the fourteen branches of knowledge; expert among persons well-versed in the theoretical exposition and practical application of the entire science of polity, a rising sun in dispelling the thick darkness, the hostile kings, was the well-known Śrîvikrama.

(Lines 19—27)

His son, possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds; well-versed in the contents of all the sastras; devoted to the three pursuits of life; endowed with spotless character, with power growing day after day; was Bhûvikrama by name. Also was he known as Śrîvallabha, who with the spelndour of victories in a hundred battles conquered the Pallava King in the battle of Viḷanda, fierce with the tramplings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

His younger brother, with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him, chosen of her own accord as her spouse by the Goddess of wealth, was Navakâma, by name *śishṭapriya* (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 27—34)

The grandson of that Navakâma Konguṇi-mahâdhirâja, known also as Śivamâra; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control; devoutly contemplating on the feet of Nârâyaṇa; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger; no less a captivator of the glances of young women and the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained over the hostile kings; a lion among kings; moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, ever fortunate, a protector of the

ways of good men, having obtained a good kingdom, a king of superior qualities among kings, ever victorious, is the king Śrîpurusha, a crest-jewel among princes.

(Lines 35—38)

To women, a Kâma (Cupid) ; in the use of the bow, the son of Daśaratha ; in valour, the son of Jamadagni; in great wealth, Indra; in great glory the sun; in sovereign power Kubêra ; of a mighty and splendid energy, the benefactor of all living beings ; whom the poets daily praise as the protector of the people specially created by Brahma; whose palace echoed with the sounds of holy ceremonies which accompanied his daily rich gifts, was Śrîpurusha the first so named, (also known as) Pṛithvikonguṇi-mahâdhirâja.

(Lines 39—54)

Diṇḍigarar, a descendant of Bâṇa race and ruler over the Province of Kaḷbappunâḍu Thousand seven-hundred, took permission from Śrîpurusha-mahârâja and made the *brahmadêya* gift, during Dakshiṇâyana-vishuvatkâla, of the village Kovaḷeveṭṭu, dividing it into three parts and giving away one part each to Janârdana of Kâśyapa-gôtra, Kêśavabhaṭṭa of Kauśika-gôtra, Nâgaśarma of Kâśyapagotra. While Diṇḍigenâḍiyar and Koṇḍaḍi were holding the office of *pergaḍe*, Beḷḷiyars (silversmiths ?) of Nagarûr, Vaṇṇâkar (washermen) of Maravûr, Mâdaḍi of Kallaḍupu, Jiyachâya of Modûr are human witnesses (to this)........................

The boundaries are.—The eastern boundary runs from the Pâdari tree in the inner tank and from therein joins the tank and running from the big water-course terminates at the big tree to the west. The southern boundary includes Tale-moraḍe (a raised ground), Bedikere (tank) and Modalemaḍuvu (a pool). The western boundary consists of Veḷgoḷa (white pond) channel, bund and the rivulet. The morthern boundary runs through Kaḍvigere, Manjaḷtoṇe, Bâḷoḷve, Soralmoṛaḍi, and passing through Bânnigârlakuppe and Bâḷoḷve ends at the Pâdari tree. These are the boundaries.

Whosoever confiscates land given away by himself or by others is born as a worm in ordure for sixty thousand years. Earth is enjoyed by numerous kings like (Sagara) The fruit (of giving away a land) goes to whosoever rules the land at the time (of the gift). The property of a Brahman is a terrible poison. The (ordinary) poison is no poison really. Poison kills only one but the property of a Brahman (confiscated) kills one's sons and grandsons also.

Note.

This is a copper plate inscription of the Ganga King Śrîpurusha. It begins with the usual account of the early Ganga Kings down to Śrîpurusha. It next records the gift of a village named Kovaḷeveṭṭu to three Brahmans by Diṇḍigarar, a Bâṇa King ruling over Kaḷbappunâḍu district and a subbordinate of Śrîpurusha, after obtaining the permission to grant the village from the Ganga king. No date is given. It is merely stated that the gift was made at the time of Dakshiṇâyana Vishuvatkâla, *i.e.*, the autumnal equinox when the sun is moving from north to south. The names of the witnesses and the boundaries next follow. The usual imprecatory stanzas conclude the grant.

As regards the donor of the grant, Diṇḍigarar, the Bâṇa King of Kaḷbappunâḍu, it is interesting to note that a king named Diṇḍigarâja is mentioned in an inscription at Śravaṇa Beḷgoḷa (Sravana Beḷgola inscriptions, Revised Volume No. II Introduction P. 68) to have been present at the time of a Jaina guru's death on Kaṭavapra hill which is called Kaḷbappu in Kannaḍa language. No date is given in the Śravana Beḷgoḷa inscription referred to, but from the paleography its date has been provisionally ascribed to the middle of 7th Century A. D. But the present grant refers to the time of Ganga King Śrîpurusha whose reign is believed to have begun in A. D. 726 (see P. 38 of Mysore and Coorg from Inscriptions by Rice). Hence Diṇḍigarar of the present inscription may not be identical with Diṇḍikarâja of Sravaṇa Beḷgola record.

Archl. Rt.

In the Udayêndiram Plates of Pṛithvîpati II (South Indian Inscriptions II, 382). Iriga, one of the sons of a king Diṇḍi (Diṇḍikôjêriga) is said to have been saved by Pṛithvîpati I from the Râshṭrakûṭa king Amôghavarsha I. As Amôghavarsha I's rule began in the early part of the 9th century, the period of King Diṇḍi agrees with the date of the present inscription and it may be surmised that Diṇḍigarar, the Bâṇa King is identical with King Diṇḍi or Diṇḍikôjêriga of Udayêndiram Plates.

119.

Kadalagere grant of Timmaṇna daṇâyaka, Śaka 1390 in the possession of Chakravarti Srinivasachar, Pandit, Oriental Library, Mysore.

Two plates with the symbols of the Sun, the Moon, discus, conch-shell, the U shaped mark of the Srî-Vaishṇavas.

Kannaḍa language and characters.

I (*a*)

1. uttarê Sahyajâ-tîrê sarvasthâna-samuchhayê
2. Narâyaṇa-girau śrîmân âstê Nârâya-
3. ṇâs svayam ll svastiśrî-Vijayâbhyudaya-Śâ
4. livâhanaśrîmân mahârâjâ-
5. dhirâja-râja-paramêśvara-narapati viprauḍha
6. Bôkshapuri-arirâyaragaṇḍa chatu-
7. samudrâdipati pratâpa-Virûpâkshama-
8. hârâyaru sukha-sambava-vinôda-
9. dinda pṛithvi-sâmrâjyam-gaiyutiralu
10. Śaka-varshamgaḷu 1390 ne-sanda vartamâ-
11. navâdaSarvajitu-nâma-saṃva [*t*] śarada Pâ-
12. lguna śu 15 lluJnânamaṇṭapâ parâbhi-
13. dâna-dakshiṇa-Badarikâśrama śrî Yâdâ-
14. vagiri-yâdâ

I (*b*)

15. śrî Tirunârâyaṇapuradaśrî-Nârâyaṇadê-
16. varigeAbhinava-Kulaśêkharan âdaśrîman
17. mahâ pradâna Timmaṇṇa-dâṇayaka-üḍe-
18. yaru śrî-Nârâyaṇa-dêvara pâdapa-
19. dmamgaḷige samarpiśida grâma Hogaranâḍi-
20. ge śêrida Kadalagere-grâma 1 ke ghaṭiga 115 va-
21. rahâkke naḍadu barû śêve-vivara râtre-ava-
22. sara-taḷige avaidake dina 1 ke ᕁ1½ llû-varusha
23. 1 ke 54 varahâ Ammanavara-śayanôtsavada
24. śêvege 40 varahâ Nârâyaṇadêvara nanda-
25. dipake 18 varahâ arthake ga 3 varahâ an-
26. tu 115 varahâvannu samarpaṇeyam-
27. (ṇeyannû)mâḍi yî-grâmada gavuḍa
28. Kalyâṇagavuḍa yî-grâmada Konḍi-
29. ge-Nârâyaṇa-dêvarige paśchima dikina l
30. holake bijavari-kha 10 Boredêvarige
31. pûrvadikina-hola-bijavari 3 Ka-
32. lyâṇagavudanige Pûrvadikina ho-
33. la-bijavari 4 Syânabhâga-Râmâ-
34. nujage Dakshiṇa-dikina-hola-bija
35. vari 4-yî-mêre grâmavaṇṇû

36. Nârâyaṇadêvarige samarpaṇe-mâ-
37. ḍiyide || ślôka || dâna-pâlanayô-
38. r madhye danâchchhrêyônupalanam dâ-
39. nâ[t]svargam avâpnôti pâlanâd acha-
40. tam padaml sva-dattâ-diguṇam puṇyam ।
41. para-dattânu-pâlanam । paradattâpahâ-
42. rêṇa । sva-dattam nishphalam bhavêt śrî

II (*b*)

43. Yâdavagirige pûrva Lôkapâvanege-pa
44. śchima-Nâgamangalake dakshiṇa Kâvêrige-utta
45. radalli yiruva Kadalagere grâmavannu Śrî
46. Nârâyaṇa dêvara pâdake Timmaṇṇa-daṇâ-
47. yaka-tharma-Śrî

Note.

This records the gift of the village Kadalagere in Hogara-nâḍu by mahâpradhâna Timmaṇṇadaṇâyaka for the service of God Nârâyaṇa in Tirunârâyaṇapura on the fullmoon day of Phâlguna in the year Sarvajitu, Śaka 1390, when Virûpâksha Mahârâja was ruling over the earth. The inscription ends with the usual imprecation. Śaka 1390 corresponds to 1468. The composition of the inscription is not in order. After the first verse, mention is made of Vijayâbhyudaya Śâlivâhana. Then without completing the date, the king's name and titles are mentioned and then the date is completed. The date is not verifiable. The genuineness of the grant is not unquestionable. Tirunâyâṇapura is a name for the town Mêlukôte.

120.

On a stone set up in a field in Nâchanahaḷḷi to the North of Daḷavâyi tank, in the hôbli of Mysore.

Modern Kannaḍa language and characters.

1. śrî
2. śrîmad râjâdhirâja
3. Kṛishṇarâja-vaḍayarava-
4. ru Avala Bârakachêrri
5. Bakshi Gulâṃma Mahaṃ-
6. mada Khânarrige putra pa-
7. vutra pâramparyavâgi na-
8. ḍayuva myarege koṭṭa
9. sarvamânyavâda Nâ-
10. chanahaḷi grâmada
11. yalle-kallu

Note.

This is a boundary-stone of the plot of land gifted by H. H. Krishṇarâja Voḍeyar III to Bakshi Gulâm Mahammad. There are some more boundary stones containing the same inscription in the neighbourhood.

Nanjangud Taluk.

121.

On a stone set up near a water well in a garden, half a mile off from the Narasâmbudhi Railway Station in the taluk of Nanjangud.

Kannaḍa language and characters.

1. śubhaṃ astu Subhakṛitu-saṃ-
2. vatsarada Vayiśâkha śu 1 lu

3. Dêvarasayyanavara nirû-
4. padinda Kônamarasayya-
5. navaru Srî dêvara kâryakke
6. biṭṭudu gadde hola . . . .
7. . . . kke mûḍalu haḷḷa . . . .
8. . . . tenka . . . . naḍe
9. . . . idanu . . . .
10. pâpi . . . .

Note.

This records the grant of a plot of land partly wet and partly dry, for the service of the god (in Narasâmbudhi) by Kônamarasayya under the orders of Dêvarasayya on the first lunar day of the light half of Vaiśâkha in the year Subhakṛit.

The date is not verifiable.

122.

Badanaguppe grant of Kambhadêva of the Râshṭrakûṭa dynasty dated Śaka 730 in the possession of the Swami of the Devanur Guruswami Matha in the Hobali of Kavalande.

Five Plates. Seal with the image of a sitting figure of man.

Sanskrit and Kannaḍa languages and Haḷegannaḍa characters.

I (*b*)

1. @ savôvyât Vêdhasâ (m) dhâma yan-nâbhi-kamalaṃ kṛitam Haraś cha yasya kântêndu-kaḷayâ kam aḷaṃkri-
2. ta [*m*] bhûpôbhavat bṛihad-urastala-râjamâna- Śrîkaustubhâyata-karair u-pagûḍhakaṇṭhaḥ 1 satyânvitô
3. vipula-bâhu-vinirjitâri-chakrôpya-Kṛishṇa-charitô bhuvi Kṛishṇarâjaḥ ‖ paksha-chchhêda-bhayâśritâkhila-ma-
4. hâ-bhûbhṛit-kula-bhrâjitât durlaṅghyâd apa-rair a-nêka-vipula-bhrâjishṇu-ratnânvitât l yaś Châḷukya-kulâ-
5. d anûnavibudha brâtâśrayô vâridhêḥ Lakshmîṃ Mandaravat salîlaṃ achirâd âkṛishṭa-vân Valla (bha)
6. bhaḥ l tasyâbhût tanayaḥ pratâ [pa] visarair âkrânta-diṅmaṇḍalaś Chaṇḍâ-ṃśôs sadṛiśôpy acha-
7. ṇḍakaratô prahlâdita-kshmâdharô Dhôrô dhairyyadhanô vipaksha-vanitâ-vaktrâmbuja-śrîharô hâ-
8. rîkṛitya yaśô yadîyam aniśaṃ diṅnâyikâbhir dhṛitaṃ l jyêshṭhôllanghana-jâtayâpy-amalayâ La-
9. kshmyâ samêtôpi san yô bhûn nirmala-maṇḍala-st [*h*] itiyutô dôshâkarô na kvachit l Karṇâdhaḥ-kṛita-dâ-
10. na-santati-bhṛitô yasyânya-dânâdhikaṃ dânaṃ vîkshya sulajjitâ iva diśâṃ prântê sthitâ digga-

II (*a*)

11. jâḥ l annyair nna jâtu vijitaṃ guru-śaktisâram âkrânta-bhûtalam ananya-samâna-mânâ[1] yênê-
12. ha baddham atalôkya[2] chirâya Gangan dûra[3] sva-nigraha-bhiyêta[4] Kali [*h*] prayâtah êkatrâtma-ba-
13. lêna vârinidhinâ py anyatra rudhvâ ghanân nishkṛishṭâsi-bhaṭôdvâtêna[5] viharat-tâḷâtibhîmêna[6]
14. cha mâtangân mada-vâri-nirjharamuchaḥ prâpyânatât Pallavât tachchhitrâ[7] mada-lêśam apy anudi-

1 Read-*mânam* 2 Read *avalôkya* 3 Read *dûrê* 4 Read-*bhiyêva* 5 Read-*bhaṭô-ddhatêna* 6 Read-*grâhâtibhîmêna* 7 Read *chitram.*

BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

IB.

IIA.

IIB.

BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

IIIA.

IIIB.

IVA.

Mysore Archæological Survey.

15. naṃ yaḥ spṛishṭavân na kvachit l hêlâ-svîkṛita-Gauḷarâjyakamalañ chântah pravêśyâchirâ-
16. d unmârgê maru-madhyam apratibalair yô Vatsarâjaṃ balaih Gauḍîyaṃ śarad-indu-pâda-
17. dhavaḷa-chchhatra-dvayaṃ kêvalaṃ tasmâd âhṛita-tad-yaśôpi kakubhâṃ prântê-sthitaṃ tat kshaṇât
18. labhdha-pratishṭhaṃ a-chirâya Kaliṃ sudûram utsârya śuddha-charitair dharaṇîtalasya kṛitvâ punaḥ
19. Kṛitayugaśriyam apyaśêsha[1] chitraṃ kathaṃ Nirupamaḥ Kali-vallabhôbhût prâbhûd dha-
20. rmmaparât tatô Nirupamâd indur yathâ vâridhêḥ śuddhâtmâ Paramêśvar-ônnata-śiras-saṃsakta-

II (*b*)

21. -pâdas tathâ pat (d) mânandakaraḥ pratâpa- sahitô nityôdayaḥ sônnatêh pûrvâdrêr iva bhânumân a-
22. bhimatô Gôvindarâjaḥ satâ [*m*] yasmin sarva-guṇâśraya-kshitipatau śrî Râshṭrakûṭânvayâ jâtê[2]
23. Yâdavavaṃśavan Madhuripâv âsîd alanghyaḥ paraih dṛishṭvâ sâvadhayaḥ kṛitâḥ sya sadṛiśâḥ-[3]
24. dânêna yênôddhatâḥ muktâhâra-vibhûshitâḥ sphuṭaṃ iti pratyarthinôp-y artt [*h*] inah yasyâkâ-
25. ram amânushaṃ tribhuva navyâpatti-rakshôchitaṃ Kṛishṇasyêva nirîkshya yachchhati padaṃ yad yâ-
26. dhipatyaṃ bhuvaḥ âptâṃ[4] tâta tavêyam ipratihatâ[5] dattâ tvayâ kaṇṭhikâ kintv âjnaiva
27. mayâ dhṛitêti pitaraṃ yuktaṃ sa tatrâ-bhudhât [6]tasmin svarga-vibhûshaṇâya jananê yâtê ya-
28. śaśśêshatâṃ êkîbhûya samudyatân vasumatî-saṃhâram âdhitsayâ vichchhâyân sahasâ
29. vyadhatta nṛipatîn êkôpi yô dvâdaśa kyhâtân apy adhika-pratâpa-sahitân-saṃvarttakôlkân i-
30. va yênâtyanta-dayâḷunâthạ nigaḷa-klêśâd apâsy ânatam svam dêśaṃ gamitôpi darppa-visa-

III (*a*)

31. râd yaḥ prâtikûlyê sthitaḥ lîlâ-bhrûkuṭilê [la] lâṭa-palakê yâvach cha nâlakshyatê vikshêpêṇa viji-
32. tya tâvad achirâd âbaddha-Ganga [ṃ] punaḥ sandhâyâśu śilîmukhân svasamayât bâṇâsanasyô-
33. pari prâptam varddhita-bandhu-jîva-vibhavaṃ patmâbhivṛid [h] yâ nvitam sarva-kshêtrayu [mu] dîkshya yaṃ śaradṛituṃ pa-
34. rjjanyavat Gûrjjarô nashṭaḥ kvâpi bhayât tathâpi samayaṃ svapnêpyapaśyan yathâ yat-pâdânati-
35. -mâtraṃ êkaśaraṇân âlôkya Lakshmî-dhiyâ dûrân Mâḷavanâyakô nayaparô yatrâ-
36. ṇa-baddhânjaliḥ yô vidvân balinâ sahâlpa-valavân sparddhâ (spa) na dhattê parân nîtês sûtir a-
37. sau yad âtmaparayôr âdhikya-saṃvêdanaṃ l Vind [h] yâdrêḥ kaṭake nivishṭa-kaṭakaḥ śrutvâ charair yan
38. nijaiḥ svaṃ dêśam samupâgatâḥ dhruvaṃ iti jnâtvâ dhiyâ prêritaḥ l Mârâśarva-mahîpatir drutaṃ
39. agâd aprâpta-pûrvaṃ parair yasyêchchhâṃ anukûlayan ka (kha) lu dhanaih pâda-praṇâmair api nî-
40. tvâ Śrîbhavanê ghanâghanaghana-vyâptaṃ paraṃ prâvṛishaṃ tasmâd âgatavân saman nija-ba-

1 Read *aśêsham* 2 Read *Râshṭrakûṭânvayê* 3 Read *sva-sadriśâh* 4 Read *âśâm*
5 Read *a-pratihatâ* 6 Read *tatrâbhyadhât*

III (b)

41. lair â Tungabadrâtaṭam ǀ tatrasthaḥ sva-kârâgataṃ [1] prakṛitibhih niśśêshaṃ
    âkṛishṭavâ [n] vikshêpair api chi-
42. tram ânataripurjjagrâha tam Pallavât lêkhâhâra-muk [h] ôditârddha-va chasâ
    yatra nya Vêngîśva-
43. rô nityaṃ kinkaravat vyadhâd aviratam kammasvam âtmêchchhayâ ǀ
    bâhyâ dîdhṛitir asya yêna rachi-
44. tâ vyômâvala (la) ggâ [2] ruchaṃ dhâtrî mauktika-mâlikâm iva dhṛitâ
    mûrdhni sva-târâ-gaṇaiḥ ǀ santrâ-
45. sât para-chakra-râjakaṃ agât tat-pûrva-sêvâ-vidhi-vyâbaddhanjali-
    śôbhitô naśara-
46. ṇa mûrddhnâ yad-anghri-dvayaṃ yady âdatta parârddhya-bhûshaṇa-gaṇair
    nnâlaṃkṛitaṃ tat tathâ mâ-
47. bhaishîr iti satyapâlita-yaśa-sthityâ yathâ tat-girâ tênêdaṃ anila-vidyuch-ch-
    anchalaṃ avalôkya
48. jîvitaṃ asâraṃ kshitidânaṃ paraṃ puṇyaṃ pramattito [3] brahmadâyôyam
    sa cha parama-bhaṭṭâra-
49. ka mahârâjâdhirâja paramêśvara śrîmat Dhârâvarshadêma-pâdânudhyâna
    paramabhaṭṭâraka
50. mahârâjâdhirâja paramêśvara pṛithuvîvallabha Prabhûtavarsha śrîmat-
    Gôvindarâjadêvaḥ

IV (a)

51. Dhârâvarsha-śrîvallabha-mahârâjadhi-râjasya putraḥ śauchâchâra- prabhur
    guṇa-gaṇa-praṇa-
52. mita-samastalôkaḥ parôpakâra-karuṇâ-paraḥ Paramêśvara-charaṇâravinda-
    vandanâbhinandanaḥ Ra-
53. ṇavalôka śrî Kambharâjaḥ Punnâḍa Eḍenâḍuvishayê Va (Ba) danoguppe
    nâma grâmaḥ Talava-
54. na-nagaraṃ adhivasati vijaya-skandhâ-vâre l triṃśad-uttarêshv-atîtêshu
    Śaka-varshêshu kârtikâ-
55. mâsa paurṇamâsyaṃ Rôhiṇî-nakshatrê Sômavâre Koṇḍa-kundeyânvaya
    Sirmmalage-
56. gûrugaṇa Kumâraṇandi-bhaṭṭârakasya śishyaḥ Eḷavâchâryaguruḥ tasya
    śishyô Varddhamâ-
57. naguruḥ sarvvaprâṇihitaḥ sâkshât siddânta-nugamôddhataḥ śântas sarvajna-
    kalpôyam nayônna-
58. ta-guṇônnataḥ tasmai taṃ grâmaṃ adât sva-putra śrî Śankaragaṇṇa-vijnâpa-
    nêna śrî Kambhadêvaḥ śrî vijaya-
59. vasatayê Talavananagarê pratishṭitâyai @ tasya sîmântarâṇi baḍagaṇa
    dire Poṇarppu-

IV (b)

60. ḷi baḍagaṇa paḍuvaṇa konedu Posattigallu paḍuvaṇasîme Kadambageṟeya
    pervam-
61. ga paḍuvaṇa tenkaṇa konedu pongulvaḻtiya tennoḷve tenkaṇa sîme Beḷakkâla
    tenno
62. ḻve tenkaṇa mûḍaṇa korneḍḍu muduvanni koṟalu mûḍanasîme Kaḻḻiveṭṭina
    mûḍaṇa pore-
63. ye mûṟu beṭṭu oḷagu mûḍaṇa baḍagaṇa konneḍu badanidiya baḍagaṇa oḷve-
64. âlu asya dânasya sâkshiṇaḥ shaṇṇavati-sahasra-vishayaḥ prakṛitayaḥ
65. yôsyâpahartâ lôbhân môhât pramâdêna cha sa pañchabhirm mahadbhiḥ pâta-
    kai (s) saṃyuktô
66. bhavati yô rakshati sa puṇyabhâg bhavati api châtra Manugîtâ ślôkâ
    sva-dattâṃ para-dattâm
67. vâ yô harêta vasundharâ shashṭiṃ varsha-sahasrâṇi vishṭâyâṃ jâyatê-
    krimiḥ svaṃ dâtuṃ

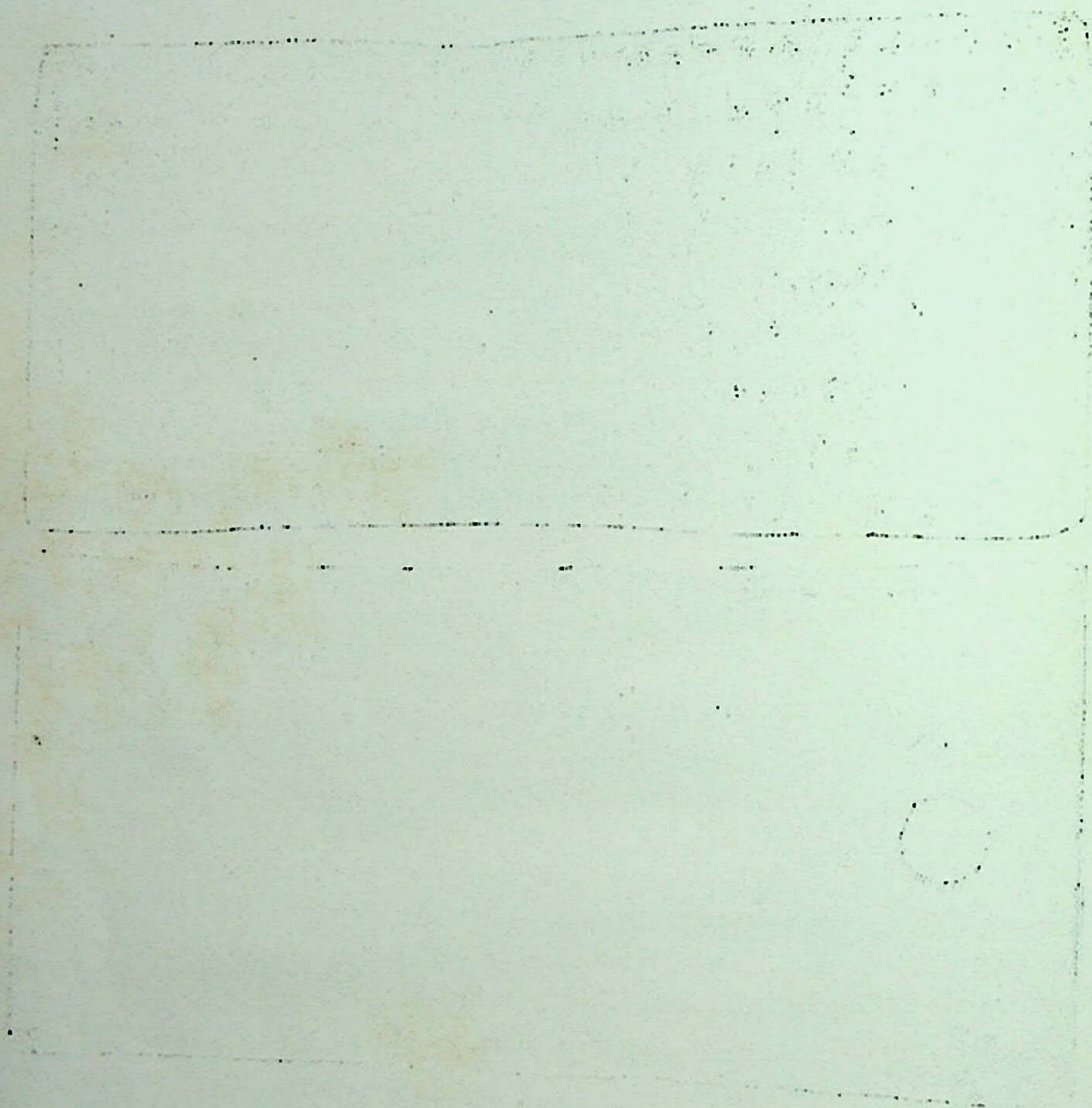
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1 Read *karâgatam* 2 Read *vyômâvalagnâ* 3 Read *pravartito*

BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

IVB,

VA.



68. sumahachchhakyaṃ duhkhaṃ anyasya pâlanaṃ dânaṃ vâ pâlanaṃvêt dânâch chhrêyônupâ-

V (a)

69. lanaṃ bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhiḥ yasya yasya yadâ bhûmi tasya

70. tasya tadâ p [h] alaṃ dêvasvaṃ tu vishaṃ ghôraṃ na bhishaṃ vishaṃ uchyate vishaṃ êkâkinaṃ hanti

71. dêvasvaṃ putra-pautrika [m] Viśvakarmâchâryêṇa likhitaṃ

Translation.

I (b)

May you be protected by him whose lotus-like navel Brahma made his own abode. May you be protected also by him whose head is adorned by the crescent moon.

There was a king, around whose neck the goddess of wealth and sovereignty shining in his breast stretched her arms together with the rays of the Kaustubha gem adorning his breast ; who was possessed of honesty and long arms ; who, though a vanquisher of the circle of enemies, was not of Kṛishṇa (black) character, Kṛishṇarâja was he.

An ocean in which all the great kings took refuge from fear of losing their territories just as the great mountains took refuge from fear of having their wings cut off by Indra's discus, difficult to overcome, (or to cross), shining with great and brilliant jewels, the asylum of *budhas* (the learned and the gods), was the Châlukya family from which he like the Mandara mountain quickly and with ease drew forth Lakshmî, the goddess of wealth :—He was Vallabha.

He had a son, Dhôra, who filled all the points of the compass with his glory, like the sun, yet delighted all Bhûdharas (kings and mountains) with the coolness of his rays ; gifted with courage, witherer of the bloom of the lotus faces of the wives of his enemies, whose fame was worn, as if it were a garland, by the ladies, the points of the compass ; united to Lakshmî who, though married before to his elder brother (jyêshṭha) was yet free from blame, who, though possessed of a maṇḍala (country and an orb of rays) was not Dôshâkara (an abode of faults and the moon).

Surpassing Karna in giving gifts ; the regent elephants, ashamed to see the excellence of his gifts surpassing those of others, retired as it were to the points of the horizon.

II (a)

Seeing how he had for a long time bound a Ganga King (Śivamâra) who was never conquered by others, and who, possessed of great might, seized the whole world and had thus a reputation for valour, unequalled by others, Kali fearing that he too would be seized, fled afar.

Hemming him in between his own force on one side and the sea on the other, he made the Pallava King bow down to him and obtained from him huge elephants, greater than the warriors who had drawn their swords and fiercer than the monsters of the deep, made the water of their pride ooze over, yet himself never displayed any pride.

When Vatsarâja as in sport had seized for his own the Gauḍa kingdom, entering into the latter's territory with his invincible army, he (the Râshṭrakûṭa King) swiftly drove him into the impassable desert and took from him only the pair of the moonlike white umbrellas of the Gauḍa King and thereby caused his own fame to spread in a moment to the farthest points of the compass. He drove afar, by his pure conduct, Kali though firmly established and brought back to the earth again the glory of the Kṛitayuga ; it is still a wonder that this Nirupama became Kali-Vallabha.

II (b)

From the righteous Nirupama was born, like the moon from the ocean, of pure mind, with his lofty head placed at the feet of Paramêśvara, like the sun daily rising from the high eastern mountain, beloved of the good, Gôvindarâja.

While, he, the abode of all good qualities was king, the Râshṭrakûṭa dynasty became invicible by others like the Yâdava race on the birth of Kṛishṇa ; his equals became his inferiors, his dependants and enemies were equally made *muktâhâra-vibhûshitas*, (decked with pearl garlands,—deprived of their food) and thus equally made courtiers. When seeing his more than human form, and his ability to deliver the three worlds from disorder even as Kṛishṇa, his father wished to give him the sovereignty of the world, he truly said to his father.—Let alone the inviolable necklet you have given me ; I have worn your command far better.

When that father together with his fame had departed to be an ornament to Svarga, he, though only one, by his energy and valour, deprived of their glory the twelve famous kings who like a fire at the end of the world came upon him united as if to destroy the whole world.

III (*a*)

By him, formost among the merciful, the Ganga king was released from the burden of his cruel chains and sent to his own submissive country ; but, when he in his pride showed a return of hostility, before the brow was wrinkled in a frown, he was again subdued and swiftly bound.

Seeing that having mounted the arrows on his bow, having contributed to the prosperity of *bandhujîvas* (the *bandhujîva* flowers, and lives of relations) and having caused the growth of *Padma* (lotuses and wealth), he (Gôvindarâja) arrived like the autumn season, the Gûrjara king like the rainy season disappeared somewhere through fear and even so beheld that season in his dreams.

Discerning from a distance that Lakshmî (goddess of fortune) had taken refuge at his feet alone, the politic Mâlava Chief folded his hands to him in obeisance, being a learned man too feeble in power to withstand the powerful, the home of policy, who discriminated between his own and others.

Hearing from his spies that having established his camp on the Vindhya mountains, he (Gôvinda) had arrived at his country and thinking that the news was quite true, the king Mârasarva won his (Gôvinda's) good graces never before gained by others, by casting himself at his feet with his wealth.

III (*b*)

Having spent the rainy season overcast with thick clouds at Śrîbhavana, from there he came with his army to the bank of the Tungabhadrâ. Remaining there he received in full the tribute through his ministers or people and similar tribute from the Pallava King,—he whose enemies submitted to him at his threat.

At even half a word by the mouth of a letter-bearer, the Vengi king constantly performed of his own accord his duty like a servant. The outer enclosure made for him by the Vengi king as lofty as the sky bore the splendour with its constellations like a garland of pearls.

Through fear hostile kings took refuge with their heads placed at his two feet and with their hands folded in obeisance, as they did before his ancestors. Their heads did not shine as much with the valuable ornaments as with his words " Do not fear " famous for their truthfulness.

IV (*a*)

By him, reflecting that this life was as unstable and transient as wind or lightning and that gift of land was of supreme merit, this gift for Brahmans has been made. He, meditating on the feet of the Paramabhaṭṭâraka mahârâjâdhirâja paramêśvara-śrîmat Dhârâvarshadêva, the Paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-prithivîvallabha-Prabhûtavarsha-śrîmat Gôvindarâjadêva, the son of Dhârâvarsha Śrîvallabha-mahârâjâdhirâja, possessed of purity, excellent conduct, and other good qualities, receiving the obeisance of the whole world, bent on doing good to others, merciful, ever

delighted with bowing at the lotus feet of Paramêśvara, the Raṇâvalôka-Śrî Kambha-râja (granted) the village Badanaguppe by name in the country called Punnâḍa Eḍe-nâḍu, in his victorious camp made at Talavananagara, there having elapsed thirty years over and above (700) Śaka years, on Monday the fifteenth lunar day of the light half of Kârtika with the constellation Rôhiṇi. Eḷavâchârya was the disciple of Kumâ-ranandibhaṭṭâraka of Koṇḍa-Kundânvaya and of Sirmalage Gurugaṇa; his disciple was Vardhamânaguru, kind to all, well-versed in the Siddhânta received direct from teacher to teacher, peaceful, almost omniscient; possessed of modesty and good conduct—To him Śrî Kambhadêva gave the above village at the request of his son Sankaragaṇṇa for the service of the Vijaya Vasati (Basti or Basadi) constructed in the town of Talavana. Its boundary in Kannaḍa language is as follows :—

North.—Ponarpuḷi.

North-East.—Posattigallu.

East.—The big gate of Kadambagere.

South-East.—Polguḷvaḷṭi-tennoḷve.

South.—Beḷakâla-tennoḷve.

South-West.—Muduvannikoṛalu.

West.—The river called Kaḷḷiveṭṭina Mûḍaṇa pore and Beṭṭuoḷagu.

North-West.—Oḷve-âlu north to Badanidi.

(In Sanskrit.)

The witnesses to this gift are the people of the 96 thousand country.

Whoever takes away this out of greed, ignorance, or carelessness, will be guilty of the five great sins. Whoever maintains this will have merit. There are also the verses sung by Manu :—

Whoever takes away the land gifted by himself or by others will be born in ordure for sixty thousand years.

It is easier to give one's own. Hard it is to maintain the gift of others; the latter is far better than the former.

By many kings like Sagara and others was the earth enjoyed. Whoever enjoyed it had the fruit of it at the time. The property of gods is the real poison, but the so-called poison is no poison. The latter kills a single man, but the former the whole family consisting of the son, the grandson and others.

Written by Viśvakarmâchârya.

Note.

This grant consists of five plates, of which plates Ib to the end of IIIb contain the same version of the inscription as that of Nelamangala No. 61 of Bangalore District. From IVa to Va the inscription contains the description of donor, the donee, the date, the boundary of the village gifted, and the imprecation. In furnishing the date, the number denoting the Śaka years is omitted. The orthography of this inscription is wrong as that of No. 61 referred to. These two help each other in arriving at a correct version of the inscription. The characters are similar to those of No. 61.

123.

On a stone lying near a pit close by Dêvanûr in the Hobali of Kavalande.

Kannaḍa language and characters.

1. Subhaṃ astu
2. Dêvagavuḍara makkaḷu
3. Râchapanâyakaru
4. î Dêvarakaṭṭeyannu
5. kaṭṭisidaru śrî śrî śrî

Note.

Râchappanâyaka, son of Dêvagauḍa, caused the construction of this Dêvarakaṭṭe, a tank.

SHIMOGA DISTRICT.

SHIKARPUR TALUK.

124.

On a stone set up in the field of Chennabasappa under the tank of Kapparahaḷḷi in the hôbali of Śikâripur.

Size 4′—6″×1′—9″.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrî-prithvî-vallabha-ma-
2. hârâjâdhirâja paramêśvara-parama-bhaṭṭâraka-Sa-
3. tyâśrayakuḷatiḷaka-Châḷukyâbharaṇa śrî . . .
4. Tribhuvanamalla-dêvara vijaya-râjya . . . . .
5. rôttarâbhivriddhi-pravarddhamânanam â- . .
6. târambaram . saluttumire . . svasti yama . . . . .
7. ma-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâ . . .
8. sampannarappa śrîmad anâdiyagrahâra . . Bêḷa-
9. rakapada-mahâjanangaḷu śrîmatu . . . . yâ-
10. hitâgnigaḷaMarmma-Bammayyagaḷa maga . . . . .
11. na maga Vijayayyanum mattam avara maga Bi-
12. ṭṭimayyanum tamma bhakti-śaktiyim pâdapûjeyam
13. koṭṭu Châḷukya-Vikrama-kâlada 18 neya Śrîmukha-
14. samvatsarada Paushya-suddha 13 Sôma-
15. vâradandin Uttarâyaṇa-Sankrânti-yandu Nam-
16. gêriya bayala naḍuve tâvu kaṭṭisida keṟe-
17. ya kiḷêriyalli padedu biṭṭa gadde Guṇiga-
18. na mattal eraḍu hudav eraḍu yî dharmmamam pra-
19. tipâḷisuvargge Vârâṇasi-Kurukshêtradoḷ
20. sâyira-kavileyam kôḍum koḷagumam
21. [ra] tnamgaḷim . . . .
22. dargg â-puṇya-phaḷam akku yî dharmma-man âva-
23. n aḷida mahâ . . . .
24. . . . . . . kâlê kâlê pâlanîyô
25. bhavadbhiḥ sarvvân êtân bhâvinaḥ pârtthivêndrân bhû-
26. yô bhûyô yâchatê Râmachandraḥ
27. î-kalla mâḍisidam Biyaṇa-Biṭṭimayya Bi-
28. ṭṭamayyanuṃ bareda Sênabôva-Kêtamalla
29. kaṇḍarisida Samayakîrtyâchâryya Śrî

Note.

Some letters in lines 3, 4, 5, 6, 7, 8, 9, 10, 11, 20, 21,23 and 24 are lost.
The inscription seems to record the grant of a wet field by the mahâjanas of . . . to Vijayayya and his son Biṭṭimayya on Monday the 13th lunar day of the light half of Pushya in the year Śrîmukha, Châlukya Vikrama Era 18 when Tribhuvanamalladêva of the Châlukya dynasty was ruling. The date corresponds to Monday the

2nd of January 1094, 10 days after Uttarâyaṇa Sankrânti. The inscription ends with the usual imprecation. The stone was prepared and set up by Biṭṭimayya. Sênabova Kêtamalla wrote the inscription, and Samaya Kîrtyâchârya engraved the same.

125.

On a 1st stone lying in the bed of Doḍḍakere Tank in Kapparahaḷḷi in the same Hobali of Sikâripur.

Size 3′×1′—3″.

Kannaḍa characters and language.

1. Śaka-varuśakke Sâvira-
2. da 1328 neya Naḷa-
3. samvatsara Pâ-
4. lguṇa ba 2 Śukravâ-
5. radalu Kapara-haḷi-
6. ya Mallêgauḍara
7. maga Mallê-
8. gauḍanu sva-
9. rggastanâda-
10. nu.

Note.

This records the death of Mallegauḍa, son of Kaparahaḷḷi Mallegauḍa on Friday the 2nd lunar day of the dark half of Phâlguna in the year Naḷa, Śaka 1328. Here Śaka 1328 is equal to A.D. 1406 which was Vyaya and not Nala. Nala however coincided with A.D. 1436 or Śaka 1358. Both in Vyaya and Nala the 2nd lunar day of the dark half of Phâlguna agreed with Sunday, but not with Friday as stated in the inscription.

126.

On a 2nd stone in the bed of Doḍḍakere Tank in the same village Kapparahaḷḷi.

Size 5′×2′—9″.

Kannaḍa language and characters.

1. svasti śrî jayâbhyuda-
2. yaścha śaka-varuśa 1348-
3. neya naḍeva Visvâvasu-
4. samvatsarada Pâlguṇa-
5. da su 11 Mangaḷavâ-
6. radalu Śrî Vîrapratâpa Dê-
7. varâyaru râjyam-gaivali
8. Kaparahaḷiya huyalali
9. Nâchaya palaran i-
10. ṛidu dêvalôka-
11. ma . . . yâtana sati
12. Bîrabbe mahâsati-yâ
13. daḷu Jakkôjana besana

Note.

This is a memorial stone set up to commemorate the death in Kapparahaḷḷi battle of Nâchaya and the entering of his funeral fire by Bîrabbe, his wife on Tuesday the 11th lunar day of the light half of Phâlguna when Vîrapratâpa Dêvarâya was ruling in the

year Viśvâvasu, Śakà 1348. The date corresponds to Monday the 18th of February A.D. 1426. Somehow the week-day is wrong. The stone was set up by Jakkôja.

127.

On a 3rd stone in the same place.

Size 4′—6″×2′—9″.

Kannaḍa language and characters.

1. svasti śrî vijayâ-
2. bhyudaya Śaka-
3. varuśa 1352 Sa-
4. umya-samvatsara-
5. da Prathama-bhâdra-
6. pada sdhu 3 gilu
7. Vîrapratâ-
8. pa Yimmaḍi-Dê
9. varâya-ma-
10. hârâyaru
11. sukharâjyam-
12. geyiuttam yi-
13. rda kâladali Â
14. ragada-veṇṭeya-
15. ke saluva Neluvaḷi-
16. ge-nâḍa oḷagaṇa Ka-
17. ppanahaḷḷiya Ma-
18. llagauḍara maga
19. Bayiragauḍanu sva-
20. rgastan âdanu maṃ-
21. gaḷa mahâ śrî śrî śrî

Note.

This records the death of Bayiragauḍa, son of Kappanahaḷḷi Mallagauḍa on the 3rd lunar day of the light half of first (*i.e.*, intercalary) Bhâdrapada in the year Saumya, Śaka 1352 corresponding to A.D. 1430. The date is not verifiable.

128.

On a Mâstikal in the field of the Gauḍa of the Village Koṭṭagrâma in the same Hobali of Sikâripur.

Kannaḍa language and characters.

1. Maleda-
2. varu bage-
3. vali Sabîbâ-
4. yi sati-
5. yâdaḷu

Note.

This records the entering of funeral fire of her husband by Sabibâyi.

129.

On a stone set up in the back-yard of Kariya of the same village Koṭṭagrâma.

Size 5′—6″×3′—6″.

Kannaḍa language and characters.

1. svasti śrî jayâbhyudaya Sâlivâhana śaka varushake saluva 1002026 nevarshake saluva
2. Krôdhana-samvatsarada Srâvaṇa-bahuḷa 8 mi-puṇya-kâladalu śrîman-mahânâyakâcharyarâda
3. Kâre-Bayirapanâyakara kumâraràda Chikkaṇa-nâyakaru Kôṭapurada Tiruvengaḷanâ-
4. thage samarpisida dharmma-śâsana-kramaventendaḍe namage saluva Mâḷê-nahaḷḷi-
5. ya sîmeyoḷagaṇa Koṭṭa-vemba grâmavanu Srîjayantî-puṇya- kâlada-
6. lu Kôṭa-purada Tirumala-dêvarige sa-hiraṇyôdaka-dâna-dhârâ-pûrvva-
7. kavâgi tamma strî-putra-dâyâdâdyanumatadinda samarpisida Kumudvatî-tîrada
8. Koṭṭa-vemba grâmada pratinâma Tirumalapurada dharmma-sasana yidak âru
9. tappidare tamma tâyi tandeya konda pâpakke hôharu
10. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭi-varsha-sahasrâṇi
11. vishṭâyâm jâyatê krimih sva-dattâd dviguṇam puṇyam paradattânupâlanam
12. para-dattâpahârêṇa sva-dattam nishphalam bhavêt êkaiva bhaginî lôkê sarvvê-
13. shâm êva bhûbhujâm na bhôjyâ na karagrâhyâ vipra-dattâ vasundharâ i-
14. para-grâmakke âru tappidare tâyi tande Vâraṇâsiyali kom-
15. davaru gô-Brâmhaṇara vadha mâḍidavaru gurutalpa-mâḍidavaru
16. yi-dharmakke śaraṇa mangaḷa-mahâ śrî-śrî-śrî

Note.

This stone inscription is said to have been engraved after erasing the characters of an old inscription. This records the grant of the village Koṭṭa in the country of Mâḷênahaḷḷi, renamed Tirumalapura for the service of God Tirumaladêva by Chikkaṇṇanâyaka, son of Kâre Bayirapanâyaka, entitled Mahânâyakâchârya on the 8th lunar day of the dark half of Srâvaṇa in the year Krôdhana, Saka 100, 20, 26 (-1226), corresponding to A.D. 1304. It ends with the usual imprecation.

130.

On a stone set up close by the temple of Sangamêśvara in the forest of Haraḍihaḷḷi in the same Hobali of Sikâripur.

Size 4′—6″×2′—9″.

Kannaḍa language and characters.

1. svasti śrî-vijayâbhyudaya
2. Sâlivâhana
3. śakha-varusha 1696 kkc
4. saluva Manmatha-nâ-
5. ma samvatsarada Jyêshṭha
6. śudha 14 Sômavârada-
7. lu śrî Hirimaṭhada Kallêdêvaru

8. Têjasingapa kûḍi Sangama-
9. nanjuṇḍêśva-
10. rana pratishṭe
11. mâḍisidaru

Note.

This records the setting up of God Sangama Nanjuṇḍêśvara by Kallêdêva of Hiri-maṭha and Têja Singapa on Monday the 14th lunar day of the light half of Jyêshṭha in the year Manmatha, Saka 1696. This corresponds to Monday the 12th of June 1775 and not 1774 as stated in the inscription. The number of the Saka year is, however, wrong.

131.

On a vîragal at the entrance of the village Hittila in the same Hobali.

Size 5′—6″×3′—9″.

Old Kannaḍa language and characters.

1. svasti śrîmatu Châḷukya-Chakravarti Sômêśvara-dêvara
2. . . . . saluttam ire . . . . Hettiḷada . . .
3. . . . .
4. Mâdayyana aḷiya gaṇḍara-ḍâvaṇi Sûreya-
5. nâyakam . . . . . . tuṟuvam magu [ḷchi]
6. palaram kondu taḷtiṟidu sura-gaṇikeyaroḷ kûḍidaṃ
7. . . . .
8. . . . .

Note.

This records the death of Gaṇḍara-ḍâvaṇi Sûreya Nâyaka, son-in-law of Mâdaya of Hettiḷa in rescuing cattle in a cattle raid during the reign of Châlukya-chakravarti Sômêśvaradêva. Lines 3, 7 and 8 are effaced.

132.

On a stone set up on the embankment of a wet field to the north of the tank-bund of the same village Hittila in the same Hobali.

Size 3′×2′—3″.

Old Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya . . . . . paramêśvara parama-bhaṭṭâ-raka Satyâśraya-kuḷa-
2. tiḷaka Châḷukyâbharaṇa śrîmat Trailôkyamalla-dêvara vijaya-râjyam utta-rôttarâbhivṛiddhi
3. . . . . saluttam ire Saka varsha 983 neya . . . .
4. Sâhaṇi-yenisi negaḷda Ganjâkábbegam . . . . Barmmadêvana-santa-tiya . . . â Jakkayya
5. . . . Hettiḷamam Bêdaru palaran iṟidu tuṟuvam koṇḍalli śrîma
6. . . . Chaṭṭam pôgi â- Hettiḷada tuṟuvaṃ
7. suralôka-prâpitan âda . . . .
8. mṛitênâpi surânganâ kshaṇa-vidhavamsanê kâyê
9. . . . svasti Nâgâchâriya-dêva . . , baredar sva-
10. . . . Lôkôjana kaṇḍaraṇe mangaḷa-mahâ śrî.

Note.

A number of letters in lines 3 to 10 are lost. The inscription records the death of Jakkaya of the family of Barmadêva in his attempt to rescue the cattle carried off by Bêdas in Saka year 983 when Trailôkyamalladêva of the Châlukya dynasty was ruling. Nâgâchâridêva wrote the inscription and Lôkôja engraved it.

133.

On a stone lying in the wet land of God Ranganâtha to the east of the same village Hittiḷa in the same hôbali of Sikâripur.

Size 3′×2′—3″.

Old Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayam śrî-pṛithivi-vallabha mahâ-
2. râjâdhirâja paramêśvara paramabhaṭṭâraka Satyâśraya-
3. kuḷatiḷaka Châḷukyâbharaṇa śrîmat Tribhuvanamalla-
4. dêvara vijaya-râjyam uttarôttarâbhivṛiddhi pravarddha-
5. mânam âchandrârkkatâram-baram saluttumire tat-pâda-padmôpajîvi
6. . . . . Sakavarsha 1034 neya Nandana-samvatsarada
7. Vaiśâkha su 11 Brihavâradandu svasti yama-
8. niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-
9. japa-samâdhi-śîla-guṇa-sampannarappa śrîmad a-
10. nâdi-yagrahâravaha Hittiḷada sâyiramum
11. kraya-dânavâgi koṇḍu biṭṭa dharma śrîmatu Sômê-
12. śvara-dêvargge naivêdyakke biṭṭa gadde Jâkiyûra-bayaloḷa-
13. ge hanneraḍu mârugaḷeyal aidu Kaḍahavûra
14. . . . 50 âchandratâram saluttam irkke
15. î-dharmmaman âvan orvvam prati-pâḷisidâtange Vâraṇâsi
16. Kâśi Prayâgeyalli sâyira-kavileyam sâyira
17. vêdapâragarappa Brâmhaṇargge koṭṭa phaḷam akku
18. idan aḷidâtam Vâraṇâsi Kurukshêtra Prayâgeyalli
19. sâvira kavileyam hattu sâsira vêdapâragarappa
20. Brâmhaṇaran aḷida mahapâtakan akku sva-dattâm para-dattâm vâ
21. yô harêta vasundharâm l shashṭi-varsha-sahasrâṇi
22. vishṭhâyâm jâyatê krimih

Note.

This records the grant of the village Hittiḷa as an Agrahâra for Brahmans after purchasing the same village and of a wet field measuring 12 arms for the service of God Sômêśvara by one (name effaced) under the service of King Tribhuvanamalladêva on Thursday the 11th lunar day of the light half of Vaiśâkha in the year Nandana, Saka 1034 when Tribhuvanamalladêva of the Châlukya dynasty was ruling. This date corresponds to Tuesday the 9th of April A.D. 1112. The week day is wrong. The inscription ends with the usual imprecation.

134.

On a stone in the wet field of Sânubhôga Manjappa to the south of the same village Hittiḷa in the same hôbali of Sikâripur.

Size 2′×1′—6″.

Kannaḍa language and characters.

1. svasti śaka -varuśa1231 ne-
2. ya Saumya-samvatsarada Vaiśâ-
3. kha ba 14 Mam-lu Honnaûrâ
4. Kalinâtha-dêvarahaḷiya Râma-
5. nâyakaru Kalinâtha-dêvara
6. nitya naivêdyakkendu koṭṭadu

7. keṟeya keḷage gadde yeraḍu kham yi-
8. dan ârobbarû . . . .
9. . . . kke mangaḷa-mahâ-śrî

Note.

This records the grant of a plot of wet field of the sowing capacity of 2 khaṇḍigas for the offering of food to God Kalinâtha by Râmanâyaka in Kalinâthadêvarahaḷḷi on the 14th lunar day of the dark half of Vaiśâkha in the year Saumya, Śaka 1231, A.D. 1309. The date is not verifiable. The inscription ends with the usual imprecation.

135.

On a stone lying in the wet field of Vîrappa under the tank of the same village Hittiḷa in the same hôbali of Śikâripur.

Size 2′—6″×2′—6″.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayam śrî-pṛithvî-vallabham mahârâjâ-
2. dhirâjam paramêsvaram paramabhaṭṭârakam Satyâśraya-ku-
3. ḷatiḷakam Châḷukyâbharaṇam śrîmat Tribhuvanamalla-He
4. rmmâḷi-dêvarasara vijaya-râjyam uttarôttarâbhivṛiddhi-prava-
5. rddhamânam âchandrârkka-târambaram saluttum iṟe Sakavarsha
6. 1045 neya Śôbhakṛitu-saṃvatsarada Pushya su 1 dandu svasti śrîmad-
7. anâdiyagrahâram Hettiḷada Mâḍarsaru Kûḍûra-
8. yara Koṭṭayyanu . . . . . . Dêvaya . . .
9. lu Hettilada yayinûrvvar dêvargge naivêdyakke biṭṭar-
10. âvanôrvva pratipâḷisidâtange Gange-Vâraṇâsi-
11. Kurukshêtradoḷ vêdapâragarappa Brâmhaṇargge sâyira-kavile-
12. yumam koṭṭa dharmma sva-dattâm para-dattâm vâ yô
13. harêta vasundharâm l shashṭhi-varsha-sahasrâṇi vishṭhâyâm
14. jâyatê krimiḥ

Note.

This records the grant of a plot of land for the service of the local god by the five hundred of Hettila on the 1st lunar day of the light half of Pushya in the year Sôbhakrit, Śaka 1045, or A.D. 1123 when Tribhuvanamalla Hermâḷidêvarasa of the Châlukya dynasty was ruling. The date is not verifiable. The inscription ends with the usual imprecation.

136.

On a Vîragal lying near a ruined temple in the forest close to Guttanahaḷḷi in the same hôbali.

Kannaḍa language and characters.

1. svasti samadhigata-pancha-mahâ-śabda mahâmandaḷêśvara . . .
2. Banavâsi-pura-varâdhîśvaram Jayantî Madhukêsvara . . .
3. . . satya-Râdhêya . . . .
4. śrîmatu vîra Râmadêvarasaru .
5. 1180 neya Paingaḷa-samvatsarada Śrâvaṇa . . . .
6. daṇṇâyaka . . . . gavuṇḍana mêle . . . .
7. ṟuvam koṇḍu peṇḍiruḍey uchchalu billankakâṟa purusha-Nârâyaṇa para-baḷa-sâdhaka Ya-

8. lughaṭṭada Râmagavuṇḍam taḷtiṟidu turuvam maguḷchi suralôka-prâptan âda ad enten-
9. daḍe poḷeva siḍilante Javanan taḷavaḍisuva kâlamrityu vemban toḍarda-
10. si poydan âgaḷu Girigauḍa Râmagavuḍam palaram suridaru pûvina sarimaḷe Sura-
11. dundubhiyoḍane śaṅkha-kahaḷâravamum berasu surânganeyar piriya-nendu Râma-
12. gavuḍanan divaguydaru jitêna labhyatê Lakshmîr mritênâpi surânganâ kshaṇa-vidhvamsanê kâ-
13. yê kâ chintâ maraṇê raṇê ôm namaś Śivâya.

Note.

This records the death of Yalughaṭṭa Râmagauḍa in rescuing cattle in a cattle raid on . . . . of Śrâvaṇa in the year Paingaḷa, Śaka 1180 when Vîra-râmadêvarasa, Kadamba king, was ruling. In lines 3, 4, 5 and 6 many important letters are effaced.

137.

On a fragment of stone near a well in the forest close by the village Muḍaba in the hôbali of Beḷandûr.

Kannaḍa language and characters.

1. . . . . . . hôgra-kula-tilakam naya-pratâpa sâ-
2. . . . yyuttum ire Oḷeya Permâḍi-yar sânta-
3. n uchitâchâran anyâya-varjjitan aḷipilla
4. . . . . . svasti Sakanṛipa-kâlâtîtaṃ vatsarangaḷe . . . . [ke]
5. ṟeyumam kaṭṭisi dêgulamam mâḍisi yiṭṭampaḍi
6. koṭṭudu yidam kâdang Asvamêdhada phala

Note.

A great part of the inscription seems to have been lost. This seems to be a record of the construction of a temple and a tank during the reign of Permâḍi. The date is lost.

138.

On a stone set up in the field of Yallappa in the forest of Hôtanakaṭṭegrâma in the same hôbaḷi.

Size 3′×1′—6″.

Kannaḍa language and characters.

1. svasti śrî Amṛitanâtha-dêvara Brâmharuga-
2. ḷu Sandigêri-Râmaṇṇange sarbba-bâ-
3. dhâ-parihâravâgi hattu-kamba-gaddeyanu
4. salisuvaru- śrî śrî śrî

Note.

This records the grant of a wet field measuring ten Kambas, free of all taxes, to Sandigêri Râmaṇṇa by the Brahmans of Amṛitanâthadêva (*i. e.*, worshippers of Amrita-nâtha ?).

139.

On the Nandikôlu Basava pillar close by the village Saṇḍa in the same hôbaii of Beḷandûr.

Size 5′—6″×1″.

Kannaḍa language and characters.

1 śrî namas tunga-śiraś-chumbi-
2. chandra-châmara-châra-
3. vê trailokya-nagarârambha-

4. mûla-stambhâya Sambhavê
5. svasti śrî-jayâbhyudaya-
6. da Śaka-varusha 1288 neya Pa-
7. râbhava-samvatsarada-Kârtîka-su
8. da 3 Budhânôrâdheyali svasti
9. śrîmanu mahâmaṇḍaḷêśvara
10. arirâya-vibhâḍa bhâshege-tappuva-
11. râyara-gaṇḍa śrî Vîrabukkaṇṇa-vo
12. ḍeyara kumâra Virupaṇṇavoḍe-
13. yaru Hampeya śrî-Virûpâkshadê-
14. varige angabhôga-rangabhôga amṛitapaḍi-
15. ge saluvaḷige nâḍa oḷagaṇa Saṇḍa vem-
16. ba grâmavanu puravâgi â-chandrârkka-
17. sthâyiyâgi koṭṭadu î dharmmama
18. âru aḷupidoḍ î-
19. Vâraṇâsiya-
20. li sâvira-kavile
21. sâvira-Brâmhaṇara
22. konda pâpada-
23. li hôharu śrî
24. sva-dattâm para-dattâm
25. vâ yô harêta
26. vasundharâm sashṭi-
27. varuśa-sahasrâṇi
28. vishṭâyâm jâya-
29. tê krimih

Translation and Note.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is a pillar supporting the city of the three worlds. Be it well. On Wednesday the 3rd lunar day with Anûrâdha of the light half of Kârtika in the year Parâbhava, Śaka 1288, Mahâmaṇḍalêśvara Virupaṇṇa voḍeyar, son of Vîrabukkaṇṇa voḍeyar, (King of Vijayanagar) the smiter of those who break their promise, and the conqueror of hostile kings, granted the village Saṇḍa for the service of God Virûpâksha at Hampe. The usual imprecation follows. The date corresponds to Wednesday the 7th October A.D. 1366. There was Anûrâdha on the day.

140.

On a stone set up on the embankment of the tank of the same village.

Size 3′—6″×2′—9″.

Kannaḍa language and characters.

1. Saka-varisha 1321 neya Paushya-saṃvatsarada Mârggasira ba 1 lu śrîmatu Ayamarâyadêvara maneya
2. aḷiya Bamayagauḍara Kaladêvana maga Chikkabomma svarggasthan âdan âtana vallabhe Bîrabe
3. kalu nilisida pratishṭe

Note.

This records the death of Chikkabomma, son of Bamayagauḍara Kaladêva and son-in-law of the illustrious Ayamarâyadêva on the 1st day of the dark half of Mârgaśira in the year Pramâthi? Saka 1321. His wife Bîrabbe set up the memorial stone. The date is not verifiable.

141.

On a stone set up in Bûdigadde field, Survey No. 15, in the village Saṇḍa in the same hôbaḷi.

Kannaḍa language and characters.

1. Târaṇa-samvachḥa-
2. rada Âsvîja śu-Vi-
3. jaya-Daśamiya-
4. lu Śivarudradê-
5. varige Râya-nâya-
6. karu koṭṭa bhûmi
7. . nâḍige saluva
8. Saṇḍada kereya
9. keḷage . . . baḷḷa
10. koṭṭaru idu
11. â-chandra-târaka
12. baruvudendu ko-
13. ṭṭa śilâ-sâsana i-
14. dake tappidavaru
15. tâyi-tande-konda-
16. varu.

Note.

This records the grant of a plot of land to Śivarudradêva by Râyanâyaka on the day of Vijayadaśami in the month Âśvayuja in the year Târaṇa. It ends with the usual imprecation.

142.

On a stone set up at the entrance of the same village Saṇḍa.

Kannaḍa language and characters.

1. Nandana-samvatsarada
2. Chayitra su 3 lu Saṇ-
3. ḍada Maleṛakada-
4. gavuḍara maga Chikka-
5. Malegauḍaru sva-
6. rgastanâdanu.

Note.

This records the death of Chikka Malegauḍa, son of Maleṛakadagauḍa on the 3rd lunar-day of the light half of Chaitra in the year Nandana.

143.

On a stone under a Honge tree on the hill called Bûdi-Basavanaguḍḍa close by Bannûr in the same hôbaḷi.

Size 4′—6″×2′.

Kannaḍa language and characters.

1. śubham astu namas tunga-śiraś-chumbi-chandra-châmara-
2. châravê trayilôkya-nagarâ-rambha-mûla-stam-
3. bhâya Śambhavê svasti śrî vijayâbhyudaya Sâlivâ-
4. hana-śaka-varusha 1493 nê Prajôtpatti-samvatsarada
5. Śrâvaṇa śu 5 lu śrîman-mahârâjâdhirâja- râja-para-

6. mêśvara śrî vîrapratâpa- Sadâśivadêva-mahârâya-
7. ru sukha-sankathâ-vinôdadim ratna-simhâsanârûḍharâ-
8. gi pṛithivî-râjyam-geyyuttiralu Ararudrakavaḷada vo-
9. ḷagaṇa Bannûra grâmigaḷu Sankaṇṇa-nâyakaru namage samma-
10. tanâda Dharmâjipaṇḍitara Têjavurada Giriyappaiya-
11. navara makkaḷu Mârappayyage koṭṭa sthaḷada umbaḷi chun-
12. gaḍiya-bhatta kha 2 Sâlûra sthaḷada-umbaḷi-chungaḍiyin-
13. da Madagada-gaddege saluva ashṭa-bhôga-têja-svâmya-
14. vanu saha nîvu putra-pavutra-pârampareyâ-
15. gi â-chandrârkka-sthâyiyâgi sukhadim anubha-
16. visikoṇḍu baraluḷavaru yendu koṭṭa sthaḷada
17. śilâśâsana Râmâjîpanta (in Nâgara characters)
18. sva-dattâd dviguṇam puṇyam para-dattânu-
19. pâlanam para-dattâpahârêṇa sva-dattam
20. nishphalam bhavêt śrî śrî śrî

Note.

This records the grant of a plot of land yielding a rent of 2 khaṇḍigas together with a plot of land called Madagaḍagadde in Sâlûru, free of all taxes to Mârappaya, son of Giriyappa of Têjavura in the charge of Dharmâji ? (Râmâji) Paṇḍita, by Sankaṇṇanâyaka of Bannûr with the consent of the Paṇḍita on the 5th lunar-day of the light half of Śrâvaṇa in the year Prajôtpatti, Śaka 1493, (A.D. 1571) when vîrapratâpa Sadâśivarâya of Vijayanagar was ruling over the earth. The name Râmâjîpanta is written in Nâgara characters before the imprecatory verse is written. This shows that his consent was obtained before the grant was made. The date is not verifiable.

144.

On a stone standing near the temple of Bhâvibasavaṇṇa of the same village Bannûr.

Size 3′×1′—6″.

Old Kannaḍa language and characters.

1. svasti śrî Ballamara . . .
2. . . Kumâra Sâḷva . . .
3. arasugeyuge Ballanâḍaha . . .
4. Banniyûra sâsirvvaroḷu
5. Kuṇḍaguḍi Asaga Go-
6. sasi suraroḷ kûḍe
7. Gosasiya tammam kalla
8. niṟisidon â-
9. chandratârakam
10. nilake

Note.

Be it well. While the illustrious Ballamara Kumâra Sâḷva was reigning, Asaga Gosasi, among the thousands of Banniyûr in Ballanâḍu, joined the Gods in heaven. Washerman Gosasi's brother set up this stone to stand as long as the moon and the stars.

145.

On a Vîrâgal set up in front of the temple of Îśvara in the village Sâlûr in the same hôbaḷi.

Size 4′—3″×2′—6″.

Old Kannaḍa language and characters.

1. svasti śrîmach Châḷukya-Vikrama-kâḷada 13 neya Sukla-samvatsa-
2. rada Phâlguṇa-suddha-Amâvâsye-yandu Sâliyû-
3. ra hoṟigaḷan iṟidu tuṟva koṇḍu heṇḍira vuḍe-vuchchuvalli
4. Kuṟumba-Bîrayyamgam Oḷeyabbe-gam puṭṭida Ojegavuṇḍam
5. tuṟuva magulchi palaram kondu bîra-lôka-prâpitanâda

Translation.

Be it well. On the New-moon day of the light (dark) half of Phâlguna in the year Sukla in the 13th year of Châlukya Vikrama Era, while penetrating into the fields? of Sâliyûr and driving off the cattle, (enemies) were ill-treating women (wives of the villagers), Ojegavuṇḍa, born of Kuṟumba Bîraya and Oḷeyabbe rescued the cattle after slaying many persons and attained the World of the brave.

146.

On a stone standing in front of the temple of Îśvara in the same village Sâlûr in the same hôbaḷi.

Size 2′—6″×1′—3″.

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâ-
2. môgha-lânchhanam l . . . . .
3. . . . . . . śâsanam Jina-śâ-
4. sanam śrî . . . . Chandranâtha-dêva-
5. ra guḍḍi Nâdovveya . . . . .
6. . . . Nâgayyamgaḷu nili-
7. sida kallu . Sâliyûra
8. . . . mahâ-janam . . . .
9. . . . .

Note.

Many letters in lines 2 and 9 are lost. The inscription seems to record the death of Nâdovve, a female disciple of Chandranâtha-dêva and the setting up of this memorial stone by Nâgaya at the instance of the Mahâjanas. ..

147.

On the first stone in front of the temple of Îśvara in the same village Sâlûr in the same hôbaḷi of Beḷandûr.

Size 4′—3″×2′—6″.

Kannaḍa language and characters.

1. . . . masta-bhuvanâśraya śrî prithvî-vallabha mahârâ . . .
2. . . . . paramêśvara paramabhaṭṭâraka Satyâśraya-kuḷatiḷaka
3. Châḷukyâbharaṇam śrîmat Tribhuvanamalla-dêvara vija-
4. ya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrâ-
5. rkkatârambaram saluttamire śrî Châḷukya-vikrama-varsha

6. . . . neya Manmatha-samvatsara-pushya-suddha || Sukravâradandu ||
7. . . . . mad anâdiyagrahâram Sâlavûra-sâsirvvaru
8. . . . Vakubêśvara-dêvara garbbha-gṛihada sâmyamam madhyaka . . . .
9. . vitargge munnam sa-kâruṇyam geydu koṭṭaru avara ma . .
10. Mârakabbeya makkaḷ Viśvâmitra-gôtrada biya
11. . . . hitâgnigaḷa mammam Bîyamayyamgam Mârabbegam puṭṭi
12. Kêśavayyanum avarim kiṟiya Biṭṭimayya-dêvara pâ-
13. da-sileyam kaṭṭisi garbbhagṛihamam mâḍisidaru ma-
14. ttam Biyaṇa-Biṭṭimayyamgam avana dharma-patni Jannambegam pu-
15. . .da makkaḷ Chikkaṇa-Maisâsiyavarim kiṟiya Śankara
16. . . . tanavanim kiṟiya Vâmana avanim kiṟiya Chikkayyanu
17. mattam Kasavayyana makkaḷu Sômaṇṇa-dêvar avarim kiṟiyam
18. . . putrah kuḷadîpakan enisi negaḷda . . . kuvaḷaya
19. . . ḍidavâsâmbaraman eyde diṭam sabheyoḷ
20. . tiḷaka . . ja-bhakta Sâlavûra jîya vinayanidhâna
21. . . . tiḷakam vipra-vamsa-chûḍâratnam jana-vinuta-vibhu Bîmayya-naṃ-
22. nipa Sâlavûra . . . int enisida Bîḍayyanim kiṟiya Bi-
23. ṭṭimayyanu mattam Biṭṭimayyamgam avara dharmmapatni Bichchhavvegam puṭṭida makka-
24. . . . Kêsavayya Biṭṭa intivaranvayadim kulakramadim dharmamambi
25. . . . . ya . cha Bîraṇṇaṁga . . . gâgi
26. . . . Biṭṭimayyam tâvu kaṭṭisida keṟeya
27. . . gaṇa kôḍiyalli vûroḷage tamma bhakti
28. . . Guṇigana mattlondu î-dharmmamam sâsirvvaru tamma tamma
29. . . pratipâḷisidargge Vârâṇasiya sâsira-kavileya
30. . . .idan aḷidâta kavileyan aḷida pâtakan akku.

Note.

Some letters in lines 6—30 are effaced.

This records the grant of the office of priest God Vakubêśvara to one (name effaced) before the Garbhagriha part of the temple was built by the thousand Mahâjanas of the Village Sâlûr on Friday the 11th lunar day of the light half of Pushya in the year Manmatha in . . . year of the Châlukya Vikrama Era (initial year A.D. 1076). Then Kêśavaya, born of Biyamayya and Mârabbe, together with his younger brother Biṭṭimayya of Viśvâmitra Gôtra caused the construction of the Garbhagriha and the setting up of the God's foot-print. Then Sômaṇṇadêva and his son (genealogy of Sômaṇṇa given) famous for his learning, and conduct, Bhîmaya, Kiriya Biṭṭimaya, and Kêśavaya, son of Biṭṭimaya and Bichchavve granted a plot of land of one mattar (a measure) under the tank constructed by Biṭṭimaya. The inscription ends with the usual imprecation.

148.

On a second stone in the same place.

Size 3′—6″×2′—3″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha- mûlâ-stambhâya Sambhavê
3. svasti śrîmach Châḷukya-vikrama-varsha . . . . . neraḍa-

4. neya Pingaḷa-samvatsaradamâvâsye Sômavâradan-
5. du yanâdyaghrâram Sâliyûr aśêsha- sâsirvvaru mahâjanangaḷu
6. tamma grâma-svârthavâgi Vaśishṭha-gôtrada Yampiliya Bâsimeyyana ma
7. ga Râyayyana brâhmaṇi Chavuḍabbegam puṭṭida Bêḍapantala Bhîma-
8. yyana Mâdimayyana kaiyalu koṇḍu kâlam ka-
9. rchchi dhârâ- pûrvvakam mâḍi Bairedêvara naivêdyakke biṭṭa dha-
10. rmmada bhûmi Bannurada Ayagauṇḍageṟeya horeya-
11. lu Guṇigana mattal ondu purâṇakke Guṇigana matta-
12. l ondu Yallapa-dêvara mattal ondu intu bi-
13. ṭṭa dharmma bhûmiyam sâsirvvaru pratipâḷisuvaru yavargge
14. Gangâ-tîradalli Prayâgeyalli Vâraṇâsiyalu sâsira-brâhma-
15. ṇaruvam sâsira-kavileyuvam rakshisida phalavakku
16. yint î dharmmaman âvanânu . . naḍedavan â tîradalli sâsirva-
17. brâhmaṇaruva sâsira-kavileyuma konda mahâ-pâtakan a-
18. kku sva-dattâm para-dattâm va yô harêta vasundharâm shashṭi-va-
19. rsha-sahasrâṇi vishṭhâyâm jâyatê krimih
20. sâmânyôyam dharma-sêtur nṛipâṇâm kâlê
21. kâlê pâlanîyo bhavadbhih sarvvân êtân bhâvinaḥ
22. pârtthivêndrân bhûyô bhûyô yâcha--
23. tê Râmachandra . . .

Note.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well! On Monday the New-moon day of the year Pingala in year . . of the Châlukya Vikrama Era, the thousand Mahâjanas of the old Agrahâra village, Sâlûr, for the peace of their village, granted to Mâdimaya, son of BêḍapantalaBhîmaya, born of Yampiliya Bâsimaya's son Râmaya of Vasishṭha gôtra, and his wife, Chauḍabbe of Brahman caste, after washing his feet with pourings of water, a plot of land measuring one *Guṇigana-mattar* under the tank called Ayagauṇḍagere of Bannûr for the offering of food to god Bairedeva, and another plot of the same measure for reciting the Purâṇâs, another plot of the same measure for the service of Yellapadêva. The thousand of the village will keep up this gift. Then follows the usual imprecation.

The figures of the date are effaced.

149.

On a stone pillar lying near the temple of Chauḍi in the same village Sâlûr in the same hôbaḷi.

Size 4′×1′.

Old Kannaḍa language and characters.

1. svasti śrî Sântara-Ajava-
2. rmmarasar ûr sâsîrgge pâladaḷan i-
3. ttôdu idu â chandra-târam

Translation.

Be it well. The illustrious Sântara Ajavarmarasa's grant of many divisions (of land) to the thousand of the village. This is to stand as long as the moon and the stars.

150.

On a stone set up in the field of the village Śânabhôg under the tank in the same village Sâlûr.

Size 4′×2′.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê l trailôkya-na-
2. garârambha--mûla-stambhâya Śambhavê svasti samasta-bhu-
3. vanâśraya śrî prithuvî-vallabha mahâ-râjâdhirâja-pa
4. ramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷatiḷaka Châḷu-
5. kyâbharaṇa śrîmat Tribhuvana-malla-dêvara vijaya-
6. râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchan-
7. drârkka-târambaram saluttum ire svasti yama-niyama-svâ-
8. dhyâya-dhyâna-dhâraṇa-maunânushṭhâna-
9. japa-samâdhi-śîla-guṇa-sampannarum
10. suprasannarum kavi-gamaki-vâdi-vâgmigaḷ
11. [Lâ] kuḷâgama-vêdigaḷum nijakîrti-madâ
12. . . dhavaḷita-digantarâḷarum śaraṇâgata-va-
13. jra -prâkârarum enisi śrîmad anâdi-yagra-
14. hâram Sâlavûra-sasirvvârge kâruṇyam-geydu
15. Kêśavâhitâgnigaḷ tammadondu bhakti . . . .
16. dharmmamam mâḷpanukûḷadim sâsi-
17. rvvargge pâdapûjeyam koṭṭu svasti
18. śrîmach Châḷukya-Vikrama-kâlada 39
19. neya Jaya-samvatsarada VaiśâkhadAmâ-
20. vâsye-Bṛihaspativâradandu bhaṭṭa-mahâ-
21. jana-mûvattirchchhâsirakke châturmmâsyada kaḷpa-
22. dakke sarbba-namasyavâgi Kikkeṟeya keḷage gadde
23. biṭṭa Guṇigana mattaleraḍ int î dharmmamam pratipâ-
24. ḷisuvud int î dharmmamam pratipâḷisidan âtange Kuru-
25. kshêtra Prayâgey Argghya-tîrtthadoḷ sahasra-kavi-
26. leyam kôḍum koḷagumam pancha-ratnadim kaṭṭisi saha-
27. sra Vêda-pâragarappa Brâmhaṇargge gotta phaḷam a . . . .
28. dharmmaman aḷidan â puṇya-kshêtradoḷag iṇtu . . .
29. kavileyuman anibar vêda-pâragaruman aḷida
30. pâtakan akkum sva-dattâm para-dattâm vâ yô harêta va-
31. sundharâm shashṭi-varsha-sahaśrâṇi vishṭhâyâm
32. jâyatê krimiḥ.

Transalation.

Salutation to Sambhu on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three worlds. Be it well! While the refuge of the whole world, pṛithivîvallabha, mahârâjâdhirâja, râjaparamêśvara, paramabhaṭṭâraka, an ornament of the Satyâśraya family, a gem of the Châlukya dynasty, the illustrious Tribhuvanamalladeva was ruling with ever-increasing prosperity to stand as long as the moon, the stars and the sky :—Be it well !! to the thousand of the village Sâlûr, devoted to the observance of the yôga practice, yama, etc., possessed of pleasing countenance, having poetical, critical and oratorical powers, learned in the Lâkuḷâgama, with fame spread over the four quarters, Kêśavâhitâgni, being pleased with them and having worshipped their feet, granted a plot of land under Kikkeṟe on Thursday the New-moon day of Vaiśâkha in the year Jaya in the 39th year of Châlukya

Vikrama era for the observance of the Châturmâsya rite, and as a respectful gift to the 3,2000 mahajanas, the plot of land measuring two *Guṇigana-mattar*.

Then follows the usual imprecation.

The date corresponds to Wednesday the 6th of May A.D. 1114. The week-day is wrong.

151.

On a stone lying in the field of Nâḍigas (shanubhogs) of the same village Sâlûr in the same hôbaḷi.

Size 5′×1′—6″.

Kannaḍa language and characters.

1. svasty Amôghavarsha-dêvara vi
2. . . yutire Sakavarsha 792 neya
3. rada Mâgha ba 8 Âdityavâradandu
4. yama-svâdhâya-dhyâna-dhâraṇa-maunâ . . . . . .
5 raṇa-japa-samâdhi-śîla- sampannarappa . . . .
6. d anêka-tarkka-śâstra-kula-vêda-pâragarappa . . . .
7. hâra Sâlivûra svasti śrîmad agrahâra . . . .
8. kheya Ângîrasa-gôtrada vûroḍeya Mâda . . . . . .
9. syavâda-pûjeyam koṭṭu puḷisaya . . . . . .
10. bhôjana-atithi-abhayagatar-vverasi dharmakke biṭṭa . . . . .
11. ḍageṟeya bayaloḷage Guṇigana mattalu
12. â-bhôjanadà parikâram entendaḍe âru mâna akki
13. mâna tuppa ondu mâna vandaru intî parikâradinda mâ- [gha]
14. bahuḷa-Ashṭamiyandu sâsirvvar-adhyakshadim yama- . . .
15. Gautama-gôtrada tat-putra sva-dâra-rati-
16. niratan appa Mâdimayyana vaṃśadavaru nâlkadake () matta . . . .
17. . . . . byâḷa-sahita kuḍisi alli puṭṭida . . . .
18. . . yind upajîvisuvaru mattam alli . . . paḍiya
19. ponnam nerapi tamma maneyim panchâkêśvaramam poramaḍi-
20. si ôdisi ây artthamam pûjisuvaru l int î dharmmamam pra-
21. tipâḷisidavaru Vâraṇâsi-Kurukshêtra-Prayâgey Arghyatî-
22. rttha modalâda kshêtrangaḷoḷ sâsira-kavileyumam
23. kôḍum koḷagumam pancha-ratnadim kaṭṭisi Vêda-pâraga-
24. r agnihôtrigaḷge ubhaya-mukhiyam koṭṭa puṇya
25.-26. . . . .
27. . . sâmânyôyam dharmma-sêtur nṛipâṇâm kâlê kâlê
28. pâlanîyô bhavadbhih sarvvân êtân bhâvinah pârtthi-
29. vêndrân bhûyô bhûyô yâchatê Râmachandraḥ
30. . . . . harêta vasundharâm shashṭhi-varsha-
31. . . . . . jâyatê krimiḥ

Note.

A portion of the stone is cut off on the right side. This inscription records the grant of a plot of land measuring a *Gauṇigana-mattar* to the thousand mahâjanas of Sâlûr, learned in the Vêdas, and Tarkaśâstra, and devoted to Yama, Niyama and other Yôga practices by Mâda . . . the head of the village, and born of Ângirasa-gôtra for the purpose of feeding guests and visitors arriving at the village, on Sunday the 8th lunar day of the dark half of Mâgha in the cyclic year (name effaced), Śaka 792, (A.D. 870) when Amôghavarshadêva was ruling. Then comes the daily ration. The descendants of Mâdimaya's family of the same village are also said to have added one-eighth of one

Mattar land (?) to the above. They are also said to have collected one Paḍi (a measure= ½ of seer) of gold and to have been worshipping the same gold after taking in procession out of their house, Panchakêśvara, and reciting certaiu texts (mantras). Panchakêśvara seems to have been some religious ceremony connected with temple worship. It is referred to in several inscriptions E. C. V Belur 3, 66, 101, 102, 103, 105 and 106.

Then follows the usual imprecation.

The date corresponds to Saturday the 28th of January A.D. 870. The week-day is therefore wrong.

152.

On a stone pillar lying on the slope of the tank of the village Kallumane in the same hôbaḷi.

Kannaḍa language and characters.

1. svasti śrîmatu Vîraballâḷa-dêva-varshada 11 neya-Paingaḷa
2. . . . Sômavâradandu śrîmatu
3. . . . .
4. . . . Manneya sunkaveggaḍe Mârayya . . . .
5. dêvara nandâdîvige tingaḷinge-
6. . . . tamma Herjunkada sênabôva
7. . . . Manneyadalli hâ
8. . . . antu tingaḷinge îrvvaṇa
9. . . . chârya-Madhukêsvara-paṇḍitargge dhârâ-pûrvvakam mâḍi biṭṭaru

Note.

Some letters in lines 2 to 9 are lost and line 3 is entirely effaced.

This inscription records the grant of some revenue by Sunka Veggaḍe Mârayya of Manne for keeping a light before God and of some land to Madhukêsvarapaṇḍita with the pouring of water on Monday in the year Paingaḷa, the 11th year of the reign of Vîraballâḷadêva of the Hoysaḷa dynasty.

153.

On a stone lying in the wet field of Malak Sahib to the east of the village Uḍugaṇi in the same hôbaḷi of Uḍugaṇi.

Size 4′×1′—9″.

Kannaḍa language and characters.

1. śubham astu Yuva-saṃvatsarada Âśâḍa ba-14 lu śrî-
2. mat Keḷadi Chennabasavappa-nâyakaru Vîraṇṇage baresi
3. kaḷupida kârya Uḍugaṇi-kôṭe Ûligada Kai-
4. sôḍi Basavanu hujûru bandu Uḍugaṇi-pêṭhe-
5. ukkaḍada-baḷiyalli tânu Channappa-nâyakaravaru
6. koḍisida svâstiya·krama-ventendare Mallâpurada-grâ-
7. mada nivêśanava uttârava koṭṭu yî bhûmima-
8. ṭhada chavumûlege śilâ-stâpitava mâḍisi-koṭṭu nama-
9. ge nirûpake appaṇeyâgabêkendu hêḷikoṇḍa-sambandha
10. yidara kraya ga 15 ‖ ☰ hadinayidu varaha-eṇ-
11. ṭu-honnu mûruvîsavannu aramanege tegedu-
12. koṇḍu Uḍugaṇisîme Mallâpu-
13. rada grâmadinda nillisida nashṭadinda
14. ga 3 yî-bagge kûḍi dâsôhada sistu
15. ☰ ubhayam-ga 3 ☰ mûru

16. varahânu-mûru-vîsada bhûmiyanu
17. Uḍugaṇi-kôṭe-Ûḷigada Kaisôḍi
18. Basavanu Uḍugaṇipêṭhe- ukkaḍa-
19. da baḷiyalu kaṭṭaḍavanu kaṭṭida âyakaṭṭina
20. Viraktamaṭake Sivârpitavâgi u-
21. ttârava koṭṭu yî-bhûmige Lingamu-
22. drâ-śilâ-stâpitava mâḍisuvarege (?) Hujû-
23. rinda Ûḷigada-Bhadrana kaḷuhisi-
24. dhêve Chavugrâmadavara karasi-koṇḍu
25. gaḍi tâtsâra-bârada rîti yivana munḍiṭṭu
26. rêkhe-pramâṇu nilisida nashṭada bhûmi maṭhada
27. Chavumûlege nîvu śilâ-stâpitava mâḍi-
28. si koṭṭu yî kâgada Sênabôvara kaḍitakke
29. barisi tirigi yivana vaśakke koḍuvarâ-
30. gi yendu nija-nirûpa prati śrî śrî śrî

Note.

Be it well. On the 4th lunar-day of the dark half of Âshâḍha in the year Yuva, the illustrious Channabasappa-nâyaka of Keḷadi issued an order to Vîraṇṇa :—

On the representation made by Ûḷiga Kaisôḍi Basava of Uḍugaṇi that in lieu of the plot of land in Mallâpura granted by Channappa Nâyaka, the plot of land in question in Uḍugaṇi may be granted to the Maṭṭ, an inscription stone being set up declaring the grant, the order was issued :—

The price of the land in question is 15 Varahas, 8 Honnus, and 3 Vîsas. Taking this amount into the Palace treasury, the plot of land in question together with a portion of land worth three Varahas and three Vîsas, being the compensation for the loss sustained on account of taking away the plot of land in Mallâpura, has been granted to the Virakta Maṭha constructed by Ûḷigada Kaisôḍi Basava near the Ukkaḍa of the bazaar of Uḍugaṇi. Boundary stones should accordingly be set up by Ûḷigada Bhadra who was deputed for the purpose after exact measurement in the presence of the villagers, and the Nirûpa (order) should be entered into the account book kept by the village accountant. Then the Nirûpa should be made over to him.

The date is not verifiable.

154.

A paper copy of Mâvinahâḷûgrâma grant of Vîrabhadranâyaka of Keḷadi, Saka 1565 in the possession of Râghavêndrâchârya in the same village Uḍugaṇi in the same hôbaḷi (Uḍugaṇi)

1. namas | tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarâ-
2. rambha-mûlastambhâya Sambhavê svasti śrî jayâbhyudaya
3. Sâlivâhanaśaka varusha 1565 neya Chitrabhânu-saṃvatsarada
4. Srâvaṇa śuddha 3 lû śrîmatu sajana-śuddha-Sivâchâra-sampanna dyâ-
5. vâ-pṛithvî-mahâmahattigoḷagâda Chenna-basappa-dêvara maṭhake
6. Yaḍava-murâri Kôṭekoḷâhaḷa viśuddha-vaidikâdvaita-siddhânta-
7. pratishṭhâpaka Siva-gurubhakti-parâyaṇarâda Keḷadi Venkaṭa-
8. ppa-nâyakara pautrarâda Bhadrappa-nâyakara putrarâda Vîrabha-
9. dra-nâyakarû Sivârpitavâgi koṭṭa dâna-tâmbra-śâsana-kra-
10. maventendare Purâṇada Mârayyagaḷa makkaḷu Mahadê-
11. vagaḷa kayya Aramanege tatkâlôchita-dravyadim koṇḍu
12. Sivârpitavâgi biṭṭa svâste vivara Uḍugaṇi-sîmevoḷagana
13. Mâvinahâḷugrâma | ke rêkhe ga 60 aruvattu varahâna

14. bhûmiyanû Śivârpitavâgi biṭṭevâgi â grâmakke hâkida
15. gaḍikallininda voḷagâda bhûmige saluva ashṭa-bhôga-
16. têjasvâmyavanû prâku maryâdeyalli âgumâ-
17. ḍikoṇḍu maṭhada dharmavanû sâṅgavâgi naḍasikoṇḍu ba-
18. ruvudendu barasikoṭṭa tâmraśâsana I sva-dattâṃ para-dattâṃ
19. vâ yô harêta vasundharâṃ I shashṭi-varsha-sahasrâṇi vishṭâ-
20. yâṃ jâyate krimiḥ dâna-pâlanayôr madhyê dânât śrê-
21. yônupâlanaṃ I dânât svargaṁ avâpnôti pâlanâd a-
22. chyutaṃ padaṃ śrî Venkaṭâ śrî śrî

Note.

This records the grant of Mâvinahâḷugrâma valued at varahas 60 in Uḍugaṇi-sîme, free of all imposts, at the usual price of the times, by Vîrabhadrappanâyaka, son of Bhadrapanâyaka, and grandson of Venkaṭappanâyaka, devoted to the worship of Śivagurus, of Śuddha vaidikâdvaita siddhânta, with his usual titles, to Mahadêva, son of Mâdaya for the use of Chennabasavadêvara-maṭha on the third lunar day of the light half of Śrâvaṇa in the year Chitrabhânu, Śaka 1565, A.D. 1643 which is however Subhânu. The date is not verifiable. The usual imprecation comes at the end.

155.

A palm leaf copy of Nandigrâma grant of Virupaṇṇa Voḍeyar, Śaka 1298 in the possession of Hâvêri Râmâchârya in the village Uḍugaṇi.

1. śrî Gaṇâdhipatayê namaḥ namas tuṅga-śiraś-chumbi-chandra-châ-
2. mara-chârave 1 trailôkya-nagarârambha-mûla-stambhâya Śambhavê
3. svasti śrî vijayâbhyudaya Śâlivâhanaśaka varusha 1298
4. neya Naḷasaṃvatsarada Mâgha su 1 Âdityavâradalu śrîman ma-
5. hâ-maṇḍalêśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-
6. ra gaṇḍa śrî vîra Bukkarâyara kumâra Virupaṇṇoḍeya-
7. ru sukha-saṅkathâvinôdadim pṛitivî-râjyavan âḷuvaḷḷi
8. śrîmatu Uḍugaṇi nâḍu sîme voḷagâda samasta nâḍa
9. prabhugaḷu Âśvalâyana sûtrada Rukśâkheya Kauśika-
10. gôtrada Mahadêva bhaṭṭara makkaḷu Gôvindabhaṭṭaru a-
11. vara tamma Rêvaṇabhaṭṭarugaḷige koṭṭa dâna-śâsana krama-
12. ventendare naṃma nâḍavoḷagaṇa Nandihaḷḷi grâmake
13. saluva chatussîmevoḷagaṇa gadde beddalu tôṭa tuḍike
14. nidhi nikshêpa jala taru pâshâṇa akshîṇi âgâmi siddha sâdhya-
15. ashṭabhôga têjassvâmya muntâgi yên uḷḷadanu tamma
16. pitṛigaḷige puṇyalôkavâgabêkendu Sûryôparâga-puṃ-
17. ṇyakâladalu Śivârpaṇavâgi mâḍi tammoḷu sarvaika-
18. matyavâgi voḍambaṭṭu dhârâpûrvakavâgi koṭṭa dâna-tâmra-
19. śâsana yi dharmmakke âru aḷupidavaru Viśvêśvara sannidhi-
20. yalu sâvira kavileya konda pâpa tamma pitṛigaḷa narakakke
21. yikkidavaru êkaiva bhaginî lôke sarvêshâm êva bhû-
22. bhujâṃ na bhôjyâ na karagrâhyâ vipradattâ vasundharâ
23. sva-dattâm para-dattâṃ vâ yô harêta vasundharâm shashṭhi varu-
24. sha-sahasrâṇi vishṭhâyâm jâyatê krimiḥ I Âditya-
25. chandrâv anilônaḷaś cha dyaur bhûmir âpô hṛidayaṃ Yama-
26. ś cha ahaś cha râtriś cha ubhê cha sandhyê dharmaś cha jânâti narasya
27. vṛittaṃ II mangaḷamahâ śrî śrî śrî

Note.

This records the grant of Nandigrâma, free of all imposts, to Gôvindabhaṭṭa and his brother Rêvaṇabhaṭṭa, sons of Mahadêvabhaṭṭa of Kauśika gotra, Ṛikśâkha, and Âśvalâyana-sûtra by the Prabhus of Uḍugaṇi-nâḍu on Sunday the 1st lunar day of the light half of Mâgha in the year Naḷa, Śaka 1298 when Virupaṇṇavoḍeyar, son of Vîra Bukkarâya, Mahâmaṇḍalêśvara, of Vijayanagar was ruling over the earth.

The usual imprecation comes at the end.

The date corresponds to Sunday the 11th January of A.D. 1377 there being a solar eclipse on the preceding New-moon day.

156.

On a vîragal in front of the temple of Muraḍa Basavaṇṇa in Mallâpura near the same village Uḍagaṇi in the same hôbaḷi of Uḍugaṇi.

Size 3′—6″×1′—9″.

Kannaḍa language and characters.

1. svasti śrî Yâdava-chakravarti vîraBallâḷa-
2. dêvara râjyadalu . . . . .
3. śrîmatu Mahadêva- damṇâyakaru Singadêvana mêle
4. dhâḷi-naḍedâga gaṇḍara-gaṇḍa Bîrayyam pôgi palara-
5. n iridu suragaṇikeyaroḷ kûḍidan âtana tamma Kâḷa-
6. gavuḍam kalla nilisidam . . . .
7. jitêna labhyatê Lakshmîr mṛitê . . . .
8. kshaṇa-vidhvamsanê kâyê kâ chintâ maraṇê raṇe . . . .

Note.

This records the death of Gaṇḍara-gaṇḍa Bîrayya in an expedition led by Mahadêva Daṇṇâyaka against Singadêva (Yâdava King) during the reign of Yâdavachakravarti Vîra-Ballâḷadêva, the memorial stone being set up by his younger brother Kâḷagauḍa.

It ends with the usual Sanskrit verse in praise of death of a person in battle.

157.

On a Nâga stone in front of the same temple in the same place.

1. Ângirasa-saṃvatsarada Śrâvaṇa-sad̲dha
2. chautiyalu Yalapanâyakanu
3. nilisida Nâgarakallu śrî

Note.

This records that Yalapanâyaka set up the Nâga stone on the 4th lunar-day of the light-half of Śrâvaṇa in the year Ângirasa.

157 a.

On a Nâga stone in front of Mâriguḍi in the same place.

1. śrî Nâgêsvaranâ Channaya-
2. nâyaka mâḍida kelasa

Translation.

This is Nâgêśvara. —This is carved by Chennaya-nâyaka.

158.

On a stone set up by the side of the temple of Basavêśvara of the village Bisalahaḷḷi in the same hôbaḷi of Uḍugaṇi.

Size 3′—6″×1′—9″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê I trai-ḷôkya-
2. nagarârambha-mûla-stambhâya Śambhavê
3. svasti śrîmat Tribhuvanamalladêva-vija-
4. ya-râjyam uttarôttarâbhivṛiddhi-pravarddha-
5. mânam âchandrârkka-târambaram saluttum ire
6. tat-pâda-padmârâdhakaṃ nâmâdi-samasta-praśasti-sahitam
7. śrîman mahâ-pradhânam Bâṇasuvergaḍe-Daṇḍanâyaka Anan-
8. tapâḷarasara besadiṃ samasta-praśasti-sahitam śrî-
9. manu vaḍḍa-râvuḷada daṇḍaṇâyakam Gôvindarasaru Bana-
10. vâse-Pannirchhâsiramumam sukha-sankathâ-vinôdadiṃ râ-
11. jyam-geyyuttumire vara-vidyânidhi-Kêsirâja-vibhugam
12. Nîlabbegam puṭṭi bhâsura-kîrti-priyaṇâgi sanda gu-
13. ṇaratnaṃ Dâsirâjam Parâśara-gôtrâmbara-tigmarôchi jana-
14. kam tây châru-nânâ-guṇâkare Sômâmbike endoḍ î-bhuvanado-
15. ḷ Gôvindan êm dhanyanô tat-pâda-padmôpa-jîvi Antarvêdiya
16. śrîRâma-dattiya ashṭa-sahasra sankhyâga-Vêha-grâmam
17. puṭṭidûru Mâdhavabhaṭṭaru tande tây Jâhnaki Vatsa-gôtra Gaurabbe
18. ant â Soḍḍaḷan-anujam Daṇḍanâyaka Gôvindarasara mayduna Pṛi-
19. thvîdhara Trivâjibhaṭṭaru śrîman mahâ-vaḍḍa-grâmam tâne-
20. nisida Kundûralu perggaḍetanam-geyyuttumirddu dharma-prasanga-
21. dim keṟeyan agaḷisalu bhûmiyam kuḍivendu Mûva-
22. ttirchchhâsirakkam binnapam-geyye prasanna-chittarâgi ûrim baḍagaṇa
23. hadiya baṭṭeyalu bhûmiyam kuḍe Châḷukya-
24. Vikrama-kâlada 32 ḍa-neya Sarvajitu-saṃvatsarada Cha-
25. yitra-suddha-tadige Brihaspativâradalu keṟeyan aga-
26. ḷisi dêgulavam mâḍisi alli vaṇḍageya ambaligam dêvarani-
27. vêdyakam pûjegam . . ôjaramakkeyalu keṟeya- keḷa-
28. ge kachchhaviya-gaḷeyalu mâṟugoṇḍu-biṭṭa kamma- 50
29. Mahâdêvara kayyalu âravege mâṟugoṇḍu kamma
30. 13 antu kamma 63 kkam Mûvattirchhâsirakaṃ pâda-
31. pûjeyam koṭṭu Rudrêsvarada paṇḍitarge dhârâ-pû-
32. rvvakam mâḍikoṭṭar î dharmmamam Mûvattirchhâsi-
33. ra naḍepa perggaḍegaḷu pratipâḷisuvaru
34. î-dharmmamam pratipâḷisidavaru Vârâṇâsi-Kurukshêtradalu
35. sâsirvva-Brâmhaṇaruma sâsira-kavileya dânam-geyda phala

Translation.

Salutation to Sambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well. While the victorious reign of the illustrious Tribhuvanamalladêva has had an ever-increasing prosperous career to last as long as the moon, the stars, and the sky :—The worshipper of his lotus feet, possessed of an excellent name and titles, the illustrious [mahâpradhâna and daṇḍanâyaka was Anantapâlarasa. Under his orders, possessed of a good name and titles, the illustrious Gôvindarasa, Daṇḍanâ-

yaka of *vaḍḍarâvuḷa* was ruling with ease and with delight derived from conversation and story-telling, over Banavâsi, 12000 :—born of Kêśirâjavibhu and Nîlabbe, and possessed of shining reputation and good qualities was Dâsirâja, a sun of the sky, Parâśara-gôtra. Gôvinḍa alone is a meritorious man when it is said that Dâsirâja is his father and Sômâmbike his mother. Worshipper of Gôvinda's lotus feet, having for his father Mâdhavabhaṭṭa of the village Vêha 80000,—a village gifted to Râma in Antarvêdi—and mother Jânaki of Vatsa-gôtra, aunt (?) Gaurabbe, brother Soddaḷa, cousin of Daṇḍanâyaka Gôvindarasa, Prithvîdhara Trivâjibhatta, was the Chief of Kundûr, known as *Vaḍḍagrâma* (Chief village).

When he said to the 32,000 that he would give land for constructing a tank, and also granted some land to the north of the town, on Thursday the 2nd lunar day of the light half of Chaitra in the year Sarvajitu, the 32nd year of Châlukya Vikrama (A.D. 1108) and when the tank was constructed and a temple was built, he granted fifty Kambas of land under the tank for food-offering to the god and for the worship and also as measured by Mahadêva, thirteen Kambas of land. Thus having worshipped the feet of the 32,000 he granted 63 Kambas to the Paṇḍita of Rudrêśvara with the pouring of water. The 32,000 will maintain the gift.

Then follows the usual imprecation. (The date corresponds to Tuesday the 17th of March A.D. 1108 coinciding with Sarvajitu. Apparently the week-day is wrong).

159.

On a stone lying in the field of Sangaiya in Bisalahaḷḷi in the hôbali of Uḍugaṇi.

Size 4′—6″×2′—6″.

Old Kannaḍa language and characters.

1. svasti Kannara-vallaba prithuvî-râjyam-
2. geyye Aygûra Bîra âne gu . . .
3. . . . kûḍi . . . . kôṭeya aṇi . . . . .
4. si . . . .
5. koṭṭa . . . .

. . . .

Note.

The inscription is almost lost owing to the stone being split into pieces on account of forest fire.

This seems to record the death of one Aygûra Bîra in his attempt to drive out wild elephants, during the reign of Kannara Vallabha (Kṛishṇa of the Râshṭrakûṭa dynasty, 7th century A.D.).

160.

On a stone on the slope of a tank in the forest of Basavanandihaḷḷi in the same hôbaḷi of Uḍugaṇi.

Size 3′—6″×1′—6″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê l trai-
2. ḷôkya-nagarârambha-mûlastambhâya Saṃbhavê
3. śrîmatu Bhûlôkamalladêva-varshada 15 neya-Raudri-samvatsarada-Phâlgu-
4. na-śuddha-paurṇimâ-Bri dandu śrî svasti yama-niyama-
5. svâdhâyya-dhyâna-dhâraṇa-maunânushṭâṇa-ja-

6. pa-samâdhi-śîla-guṇa-sampannarappa śrîmad anâdi-
7. yagrahâram-Tâṇagundûra râjaguru Śivaśaktidêvara
8. kâlam-toḷedu dhârâ-pûrvakam-mâḍi Tâvarekeṟeya
9. . . . gana-hastadalu tevara mêle Âlada . . . . .
10. . . . marana . . oṭṭu-appugeya-gaddegaḷe
11. pûjeyam mâḍi-koṭṭaru âmê . .
12. yint î-dharmmaman âvanânum pratipâḷisidar sâyira-
13. brâmhaṇara sâyira kavileyam koṭṭa phalaman eydu-
14. var î dharmmamam kiḍisidar sâsira kavileyumam
15. sâsirvvar vêdâpâlakara konda mahâpâtakan akku
16. sva-dattam para-dattam vâ yô harêta vasundharâm shashṭhir
17. varisa -sahasrâṇi vishṭâyâm jâyate
18. krimiḥ l Bâḷe bareda Dharmmôjana kelasa

Note.

Some letters in lines 9-11 are lost. This records the grant of a plot of land under Tâvare tank by the Mahâjanas of Tâṇagundûr, devoted to the observance of Yôga practices and possessed of good conduct and excellent attributes to râjaguru Śivaśaktidêva, with the pouring of water, after worshipping the guru's feet, on the full moon-day of Phâlguna of Raudri, the 15th year of Bhûlôka-malladeva (of the Châlukya dynasty). Then follows the usual imprecation. The engraver's name is stated to be Dharmôja. The date is not verifiable.

161.

On a stone lying under a tamarind tree on the hill to the north of the same village Basavanandihaḷḷi in the same hôbaḷi.

Size 3′×1′—6″.

Kannaḍa language and characters.

1. svasti jayâbhyudaya Śali-
2. vâhana-śaka-varuśa 1594
3. neya Paridhâvi-saṃvatsarada
4. Âśâḍha śu 10 lu śrîmatu
5. Keḷadi-Śivappanâyakara
6. putrarâda Sômaśêkhara-
7. nâyakara dharmapatni-
8. yarâda Channammâji-
9. yavaru kaṭisida manṭapa-dharma

Translation.

Be it well. On the 10th lunar day of the light half of Âshâḍha in the year Parîdhâvi, Śaka 1594 (A.D. 1672), Channamâji, the wife of Sômaśêkharanâyaka, son of Keḷadi Śivappa nâyaka, caused the construction of the Manṭapa.

The date is not verifiable.

162.

On a stone lying in the forest of Muḷakoppa in the same hôbali of Uḍugani.

Size 2′—6″×1′—6″.

Kannaḍa language and characters.

1. Sivâya namaḥ svasti
2. śrîmatu Kâma-dêva vari-
3. śada 13 neya Pra-
4. mâdi-saṃvatsara Chai-
5. tra ba Amâvâse
6. Sômavâra-Vyatî
7. pâtadandu Kallagau-
8. ḍana maga Jakkagauḍa-
9. nu Mallêdêvara ni-
10. vêdya biṭṭa bhûmi
11. keṟeya keḷage kam 10
12. idanu salisadavanu
13. pancha-mahâ-pâtakan akku
14. sênabôva-Mâdayyana baraha

Translation.

Salutation to Siva. Be it well. On Monday the new-moon day with Vyatîpâta of Chaitra in the year Pramâdi, the 13th year of Kâmadêva, Jakkagauḍa, son of Kallagauḍa made a grant of a plot of land measuring ten Kambas under the tank for food offering to God Malledêva. Whoever misappropriates this will be guilty of the five great sins. Sênabôva Mâdaya wrote this.

The date is not verifiable. Who this Kâmadêva was, is not known.

163.

On a stone in front of the temple of Gangâdhara in the village Tâḷagunda in the hôbali of Tâḷagunda.

Size 3′—6″×2′—3″.

Old Kannaḍa language and characters.

1. svasti śrîmach-Châḷukya-chakravartti Sômêśvaradêva-varisha 8
2. neya Plavanga-saṃvatsarada Kârtîka ba 13 Sukravâradalu
3. śrîmatu Tâḷagundada Mûvattirchhâsirada
4. . . . .
5. magam Gôvaragûḷajana maga Sômayanu a-
6. vâsura bavaradalu kâdi surigiṟidu Su-
7. ralôka-prâptan âda

Note.

Line 4 is entirely worn out.

This records the death of Sômayya, son of Gôvaragûḷaja of Tâḷagunda 32,000 in the thick of battle on Friday the 13th lunar day of the dark half of Kârtika in the year Plavanga, in the 8th year of Châlukya-Chakravarti Sômêśvaradêva.

Archl. Rt.

164.

On a stone set up in front of the temple of Hanumanta in the village Sivaḷḷi in the same hôbali of Tâḷagun̉da.

Size 4′—3″×2′—9″.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya prithivîvallabha-mahâ . . .
2. . . . .kuḷatiḷaka-Châḷukya-Chakravartti Sômêśvara
3. . . . Maleyanâyaka . . .
4. . . . tuṟuva-huyalalu . . sura-
5. lôka . . Navilayanâyaka . . .

Note.

This records the death of Maleya-nâyaka in a cattle raid during the reign of Châlukya-chakravarti Sômêśvaradêva, the stone being set up by Navileya-nâyaka.

165.

On a stone set up in the field of śânabhôga Madhvarâya in the Village Maḷûr in the same hôbali.

Size 3′×1′—6″.

Kannaḍa language and characters.

1. Yuva-saṃvatsarada-. . .
2. śudha-Pâḍiva Âdivâra . . .
3. lu Medeyajîya . . .
4. ma jîyagaḷige Boma-
5. gauṇḍa Jakkagauṇḍagga-
6. ḷu Âneyakeṟeya ke-
7. ḷage tamma umbaḷiyoḷa-
8. ge tôṭake saluvâgi kamba-
9. vêḷam koṭṭu â tammaḍiyara
10. kayalu Sambhavaṭṭada (?) keḷa
11. ge modalêriyalu kamba vê-
12. ḷukoṇḍu mahâjananga-
13. ḷa sâkshi Sâyaṇṇa Sôvaṇṇa
14. Vîraṇṇa Jakkaṇṇa
15. mangaḷa mahâ śrî śrî śrî

Note.

Some letters in Lines 1, 2 & 3 are lost.

This records the grant of a plot of garden land measuring seven Kambas under the tank Âneyakere to Medayajîya by Bommagauḍa and Jakkagauḍa in the presence of Sâyaṇṇa, Sôvaṇṇa and Vîraṇṇa on Sunday the first lunar day of the light half . . . . in the year Yuva.

166.

On a stone in the field of Patel Mallappagauḍa in the forest of Dêvikoppa in the same hôbali.

Size 3′—6″×2′—6″.

Old Kannaḍa language and characters.

1. svasti śrî pṛithivî-vallabha mahârâjâdhirâja . . . paramêśvara . . . .
2. Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat Tribhuvanamalla-
3. râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam . . . .
4. svasti samaṣta-vastu-guṇa-sampannarau nuḍidante
5. . . . . toḍare ballum . . . . . gaṇḍara taḷa . . . .
6. śrîmat Tṛibhuvanamalladêva- pâdârâdhakam . . . .
7. . . . . maneya nâyakar parikâṟa . . . . .
8. . . . . . . sarvanyatammam Kîrtti-nârâyaṇam
9. śrîmach-Châḷukya Vikrama-kâlada 11 neya śrî . . . . .
10. . . . . sukha-sankathâ . . . . .
11. . . . vâradandu śrî . . . .
12. śiśya Vâmaśakti . . . . .
13. hêśvara . . . . sannidhânadalu
14. . . . . . int î-dharmmamam pratipâḷisidam Vâraṇâsi-
15. kṣhêtra . . . . sâsirvvar brâhmaṇargge
16. koṭṭa phala . . . . sâsira kavileya
17. sâsirvvar-brâhmaṇaruman aḷida pâtakan akku sva-dattâm para-dattâṃ vâ
18. yôharêta vasundharâm śaṣhṭi-varsha-sahasrâṇi vishṭhâyâm jâyatê krimiḥ

Note.

Many letters in lines 3-16 are lost

This records the grant of some lands to Vâmaśakti, disciple of . . . . by the Kîrthịnârâyaṇa an officer under Tribhuvanamalladêva in the 11th year of the Châlukya Vikrama Era. The inscription ends with the usual imprecation.

167.

On a stone set up near the temple of Ânjanêya near the deserted village Kâḍatana-haḷḷi in the same Hobali.

Size 4′—3″×2′—3″.

Old Kannaḍa language and characters.

1. svasti śrî pṛithvî-vallabha mahârâjâdhirâja paramêsvara para-
2. ma-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîma-
3. t Tribhuvanamalladêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravar-ddhamâ-
4. nam âchandrârkka-târam-baram saluttumire svasti samasta-śîla-guṇa-
5. sampanna nuḍidu-mattenna Hara-charaṇa-sarôruha-bhṛinga sâhasôttun-
6. ga toḍare-balgaṇḍa gaṇḍaragaṇḍa vairi-bhêruṇḍa mada-gaja-sâdha-kanappa
7. śrîman mahâ Ânevaṭṭiyanâyakarggam Mâḍaḷa-gaunḍinâyakitigam
8. puṭṭida Bîramanâyakaru avara tamma Malla . . . . .
9. . . . . . . âḷutt irddu svasti śrîmach Châḷukya-Vikrama-kâlada
10. . 11 neya Śrîmukha-saṃvatsarada Pusya su 11 Mâḷavû-

11. ralu sukha-sankathâ-vinôdadim râjyam-geyyuttumirddandina uttarâyaṇa-sankrânti
12. vyatîpâtav Âdityavâradandu śrîmatu Chandrêsvaradêvara nitya-pûje nandâdîvigegaṃ-
13. du Kachchhaviya gaḷeyalu mattalu . . . . . tammaḍigaḷa maṇeya nivêśana-
14. kke gaḷeyalu 7 ḷam koṭṭu . . . .
15. . . . .
16. . . . . . . int î-dharmmamam pratipâḷisidavan âvanu
17. Vâraṇâsi Kurukshêtra . . . kavileyam . . . koṭṭa pha-
18. lam akku -î dharmmaman aḷidâtan â puṇya- tîrtthadalu sâyira-kavileyu-
19. man â sâyira-brâhmaṇaruman aḷida pâtakanakku sva-dattam para-dattam
20. vâ yô harêta vasundharâm śashṭi -varisha-sahaśrâṇi vishṭâyâm
21. jâyatê krimiḥ kallukuṭiga Rûvôja besa-geydam

Note.

Some letters in lines 8, 9, 12, 13, 14 and 15 are lost.

This records the grant of a plot of land measuring a *mattar* for keeping light before god Chandrêśvaradeva and of a house-site to Tammaḍi, the worshipper, by Bîramanâyaka, born of Ânevaṭṭinâyaka and Mâdalagauḍi and by his brother Malla . . . the former entitled, a man of his word, a smiter of his enemies, a worshipper of Siva, a tamer of wild elephants in rut, on Sunday the 11th lunar day of the light half of Pushya during Uttarâyaṇa Sankrânti, with Vyatîpâta in the year Śrîmukha, the 11th year of Châlukya Vikrama êra, when Tribhuvana-malladêva of the Châlukya Dynasty was ruling. The inscription ends with the usual imprecation. The eleventh year of Châlukyavikrama era is 1087, the Pushya Śuddha Ekâdai of which coincided with Wednesday the 8th of December, the cyclic year being Prabhava. If we, however take Śrîmukha then the Christian year corresponding to it would be 1093, the Pushya Śuddha Ekâdaśi of which was Saturday the 31st of December. In both ways the date is wrong.

168.

On a stone lying near a ruined temple in the forest at the foot of a hill close by Hosahaḷḷi in the same hôbali of Tâḷagunda.

1. Ânanda-saṃvatsarada Âśâḍa-bahuḷa 8 lu
2. Dêvagavuṇḍana maga Bîraṇa Malapa-gauṇḍana mêge
3. bandu huyala . . . . turuva maguḷchi Sura-
4. lôka-prâptanâda ॥ mangaḷa mahâ śrî śrî śrî

Translation.

On the 8th lunar day of the dark half of Âshâḍha in the year Ânanda, Bîraṇṇa, son of Dêvagauṇḍa attacked Malapagauṇḍa and having rescued the cattle died. (The date is incomplete).

169.

On a stone at the foot of the hill in the forest of Guḍḍara Hosahaḷḷi in the same hôbali of Tâḷagauda.

Kannaḍa language and characters.

1. svasti śrîmatu Vîraballâḷadêva-varisha-
2. da Krôdhana-saṃvatsarada Chaitra-su 10 Brihavâra-
3. dandu śrîmatu Bîrarasana maga Mâdarasanu

4. Maraḍiya-huyalali kâdi palaran iṛidu
5. Suralôka-prâpitanâda ‖ jitêna labhyatê
6. Lakshumî mṛitênâpi surânganâ kshaṇa-vidhvaṁ-
7. sanê kâye kâ chintâ maraṇê raṇê mangaḷa mahâśrî

Translation.

Be it well. On Thursday the 10th lunar day of the light half of Chaitra in the year Krôdhana of the illustrious Vîraballâḷadêva, Mâdarasa, son of the illustrious Bîrarasa fought in the battle of Maraḍi and died. With victory there comes wealth, and with death there come the heavenly nymphs. Is there any one who will seriously think of death or battle, when the body is assured to be of a momentary existence ?

170.

SORAB TALUK.

On a stone under a Fig tree at the entrance of the village Cheṭṭûr in the hôbali of Kyâsanûr.

Size 3′—3″×2′—9″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê। trailôkya-na-
2. garârambha-mûla-stambhâya Śambhavê। svasti śrî vijayâbhyu-
3. daya Śâlivâhana-śaka-varusha 1583 neya Plava-
4. saṃvatsarada Mârgaśira śu 5 lu śrîmatu sajjana-śuddha Śivâchâra-sam-
5. pannarâda Huruḷiya Chennamallêdêvarige Eḍava-Murâ-
6. ri Kôṭe- kôḷahaḷa viśuddha-vaidikâdvaita-pratishṭâ-
7. paka Śiva-guru-bhakti-parâyaṇarâda Keḷadi Sadâśivanâ-
8. yakara vamśôdbhavarâda Siddhapanâyakara pautraru Śivappa-
9. nâyakara putrar âda Sômaśêkharanâyakara dharma-pa-
10. tniyar âda Chennammâjiyavaru barasi koṭṭa dâna-
11. śâsana-kramaventendare . . . Vuḍagaṇi-sîmeyoḷagaṇa
12. . . . . grâmavanu Śivârpi-
13. tavâgi biṭṭêvâgi î grâmakke neṭṭa linga-mudre-kallina vaḷa-
14. guḷḷa nidhi modalâda ashṭa-bhôga têja-svâmyavanu
15. pûrva-mariyâdeyalli âgumâḍikoṇḍu . . . .
16. . . . . koṭṭa śâsana . . . .
17. sva-dattâtd dviguṇam puṇyam para-dattânupâlanam para-da-
18. ttâpahârêṇa sva-dattaṃ nish-phalam bhavêt

Note.

Some letters inclusive of the name of the village granted in lines 11, 12, 15 and 16 are lost.

This records the grant of a village (Cheṭṭûr ?) free of taxes by Channammâji, wife of Sômaśêkharanâyaka, son of Sivappa-nâyaka and grand-son of Siddappa-nâyaka, born of the family of Sadâśiva Nâyaka of Keḷadi (with titles) to the Lingâyat priest Chennamalledêva of Huruḷi, devoted to the observance of the customs of the Saivites, on the 5th lunar day of the light half of Mârgaśira in the year Plava, Saka 1583, A.D. 1661. The date is not verifiable. The inscription ends with the usual imprecation.

171.

On a stone set up under a Fig tree by the side of the temple of Ânjanêya in front of the same village Cheṭṭûr in the same hôbali of Kyâsanûr.

Size 3′×2′—2″.

Kannaḍa language and characters.

1. śrî Gaṇâdhipatayê namaḥ namas-tunga-śiraś-chumbi chandra-châma-
2. ra-châravê l trailôkya-nagarârambha-mûla-stambhâya Sambhavê
3. svasti śaka-varisha 1102 neya Vikâri-saṃvatsarada Bhâdrapada
4. . . . Malleyana mêle dhâḷi . . . . Sâgaddeya-Huḷḷagauvṇḍa-
5. n iṟidu suragaṇikeyaroḷ kûḍidaṃ l jitêna
6. labhyatê Lakshumi mṛitênâpi Surânganâ kshaṇa-vidhvaṃsa-
7. nê kâyê kâ chintâ maraṇê raṇê mangaḷa-mahâ śrî

Note.

Some letters in Line 4 are lost.

This records the death of Huḷḷagavuṇḍa in his fight with Malleya whom he killed on . . . . . of Bhâdrapada in the year Vikâri Saka 1102, A.D. 1180 (which is Sârvari).

The oft-quoted verse in praise of death in battle is appended at the end. The date is not verifiable.

172.

BOMBAY PRESIDENCY.

A photo of a stone inscription sent to Mysore Archæological office for deciphering by the Chief of Oundh in Sâtâra.

Old Kannaḍa language and characters.

1. svasti samasta-bhuvnâśrayam śrî prithvî-vallabha mahâ-
2. râjâdhirâja paramêśvaram parama-
3. bhaṭṭârakam
4. Satyâ-
5. śraya-
6. kuḷa-ti-
7. ḷakam Châ-
8. ḷukyâbha-
9. raṇam
10. śrîma-
11. t Tribhu-
12. vana-malla-
13. dêva-vijaya-
14. râjyam u-
15. ttarôtta-
16. râbhivri-
17. ddhi-prava-
18. rddhamâ-
19. nam â-
20. chandrârkka-târam-baram saluttam ire Manne-keṟeya neleviîḍinalu su-
21. ka-sankatâ-vinôdadim râjyam-geyyuttam ire tat-pâda-padmôpa-
22. jîvigaḷ appa samasta-guṇa-gaṇâḷaṃkrita- satyaśauchâchâra-châ-
23. ru-charitram naya-vinaya-śîla-sampannam nuḍidu mattennam gôtra-
24. pavitram nirmmaḷa-charitaram nyâya-nishṭhuram dharmma-Yudhishṭhiram
25. mâvana gandha-vâraṇam ripu-nivâraṇam . . . . . . anka-
26. kâṟam vibudha-vidagdha-kâminî-jana-śringârahâram mrigaya-Rê-
27. vantam vairi-kritântam Kollâpura-samuddharaṇam guṇa-gaṇâbharaṇam
28. kastûrikâmôdam śrîman Mahâlakshmî-labdha-vara-prasâdam nâmâ-
29. di-samasta-prasasti-sahitam śrîmat Prabhu Sonna-
30. neyya-nâyakarum avara manô-nayana-vallabheyarappa
31. Lakhumâdêviyarum magaḷu Chchôḷabbayveyum kumâram
32. Byeḍayyanum int ivarumiḷdu Kollâpuradalu prabhutvama-
33. n âḷuttam ire śrî Châḷukya-vîra-Vikrama-varshada mûva-
34. ttondaneya Vyaya-samvatsarada Mâgha puṇṇami sukra-
35. vâradandu Sôma-grahaṇa-parvva-nimittavâgi Kalige-pa-
36. nneraḍara baḷiya Bâḍagrâveyam Mahâlakshmî-dêviyarggam Gan-
37. gûra Kâḷakenjebbeya bhûmiyoḷe aṟavaṭṭigeya baṭṭyaya
38. mûḍalu Goravagâlali bbâdagala nâlku mattar kkeyyumaṃ
39. ondu maneya nivêsaṇamumam kalammâḍada uttaramaḷigeya-
40. nu Bairanâyakara kâlam karchchi dhârâ-pûrvvakam mâḍi sarvva-bâ-
41. dhâ-parihâram âgi sakala-sthânigarum gaṇḍa- mâḍâda-
42. vara hadana vaṟiyalu ? biṭṭa dharmma î dharmmamam pratipâḷisi-
43. dang ananta-dharmma sva-dattam para-dattam vâ yô harêta vasu-
44. ndharâṃ sashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyatê
45. krimih î sâsanamam baredam Bâchaṇayyam
46. khanḍarisidam Chandamayyam

Translation.

Be it well. While the refuge of the whole world, pṛithivî-vallabha, mahârâjâdhirâja, râjaparamêśvara, paramabhaṭṭâraka, the ornament of the Satyâśraya family, the gem of the Châlukyas, the illustrious Tribhuvanamalla, was ruling over the kingdom with ease and happiness in his capital at Mannekere, in continuation of the ever prosperous hereditary reign, to last as long as the moon, the sun and the stars :—His dependant at his lotus feet ; possessed of all good qualities as an ornament, truthfulness, purity, admirable conduct, modesty, a man of his word, a pure soul of his family, a man of pure conduct, just though harsh, a Yudhishṭhira in virtue, an elephant in rut to enemies, destroyer of the hostile ; a necklace to the learned, the gay and the woman folk, a Rêvanta in hunting, lord of death to enemies, protector of Kollâpur, having good qualities as an ornament, sweet as musk, obtainer of a boon from Mahâlakshmî, possessed of the best name and other titles,—the illustrious Prabhu Sonnaneyanâyaka, Lakhumâdêvi, his beloved wife, Chôḷabbe, his daughter, and Bêḍaya, his son—while all these ruled over Kolhapûr, on Friday the full moon day of the month, Mâgha in the year Vyaya in the 31st year of the Châlukya Vîra Vikrama êra, for the acquisition of merit on this auspicious day of lunar eclipse, granted a village close by Kalige twelve for the service of Mahâlakshmi ; also granted in the land of Gangûr Kâla Kenjabbe, to the east of the place where water is distributed to travellers, in Goravagâla, a plot of land measuring four mattars and also a house-building site together with a store-house to Bairanâyaka after washing his feet, with the pouring of water and free of all taxes, all the Sthânikas being witnesses so as to guard the gift against obstructors. The maintenance of this gift will be conducive to merit. Whoever takes away the gift of land made by himself or by others will be born in ordure for sixty thousand years.

Bâchaṇaya wrote the inscription and Chandamaya engraved it on the stone.

Note.

This inscription belongs to the reign of the Châlukya king Tribhuvanamalla Vikramâditya (IV). The particulars given in the date of the grant correspond with those of Friday 11th January, A.D. 1107, a day of lunar eclipse according to Svamikannu Pillay's Tables.

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111. Archaeological Museum.

Three copper plate grants and a metallic processional image of Siva were added to the Museum. A plaster model of the famous Mathura Lion Capital has been purchased through the agency of the Archæological Department of the Government of India, for Rs. 72-10-0 for the Archæological Museum.

112. Office Work.

1. The Monograph on Halebid temples is still under preparation by Rao Bahadur R. Narasimhachar. The Monograph on the Panchalingesvara temple at Govindanahalli has been made ready for the Press and half-tone blocks are being prepared in the Office to illustrate the work. The scheme for the preparation of a comprehensive monograph on Hoysala architecture is still under consideration of Government.

2. Very little progress has been made in the printing of the Supplement and ndex volumes owing to delay in Government Press.

3. Thirty-two publications of the Department and 250 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 658-5-0 has been realised by the sale and remitted to the Treasury.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B).

5. The Office Staff have discharged their duties with diligence and zeal.

113. Some of the new facts gleaned during the year are :—

(1) The form of Calendar in use during the Epic period.

(2) The form of secret writing referred to in Arthasastra.

(3) The Arthasastra is comparatively earlier than the Tantrakhyayika version of the Panchatantra.

(4) Determination of the age of Kanada, Bhamaha and others.

(5) Verification of the occurrence of solar eclipse on the Vaisakha New moon day of the Gupta Sam. Two hundred and fifty seven corresponding to Monday the 18th of May A. D. 459 as stated in the Bhattakapatra grant of Dharasena II presumably issued in that part of the Empire where the eclipse was visible and confirmation thereby of the initial year of the Gupta era in A. D. 200-201.

Bangalore,
December 1927.

R. Shama Sastry,
Director of Archæological Researches in Mysore.

APPENDIX A.

Statement showing the amount spent during the year 1926-27 for the repair and maintenance of Ancient Monuments in the State.

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
					Rs. a. p.	Rs. a. p.
			MYSORE DISTRICT,			
1	Mysore ..	Fort ..	Sri Swetavarahaswami temple.	1. White and colour wash ..	Nil.	71 10 0
				2. Car repairs	Nil.	5 9 0
2	Seringapatam ..	Seringapatam ..	Sri Ranganathaswami temple.	1. Repairs to the leaks in the roof of the temple.	528 0 0	Nil.
				2. Repairs to the temple ..	160 0 0	Nil.
3	Do ..	Do ..	Masjid	Repairs and white and colour washing to the mosque in connection with the Viceregal visit, 1927.	2,547 0 0	Nli.
4	Do ..	Near Railway Station.	Ahamadi Masjid ..	Repairs in connection with Viceregal visit.	845 0 0	Nil.
5	Do ..	Seringapatam ..	Col. Baily's Dungeon ..	Repairs	40 0 0	38 0 0
6	Do ..	Do ..	De. Havilland Arch ..	Do	20 0 0	20 0 0
7	Do ..	Do ..	Obelisk Monument near the breach.	Do	10 0 0	9 0 0
8	Do ..	Do ..	Spot where Tippu's body was found.	Do	30 0 0	31 0 0
9	Do ..	Do ..	T. Innman's dungeon	Do	30 0 0	29 0 0
10	Do ..	Ganjam ..	Gumbaz	Shifting two lanterns in front of Gumbaz and fixing them in another place.	4 8 2	4 8 2
11	Do ..	Do ..	Do	Special repairs	90 0 0	Nil.
12	Do ..	Do ..	Do	Repairs in connection with Viceregal visit, 1927.	2,408 0 0	Nil.
13	Do ..	Do ..	Do	Opening a road from Gumbaz to Sangam.	2,300 0 0	Nil.
14	Do ..	Do ..	Do	Repairs to Nagarkhana and Zanana Rooms.	90 0 0	88 0
15	Do ..	Do ..	Do	Establishment, tools and plant charges on estimates sanctioned in 1923-24 in connection with Viceregal visit then.	119 14 11	Nil.
16	Do ..	Melkote ..	Sri Narayanaswami temple. ..	Repairing the Varahaswami temple.	1,138 0 0	Nil.
17	Do ..	Do ..	Do	Repairs to the temple ..	405 0 0	Nil.
18	Do ..	Do ..	Do	Inserting two eve stones on the north eastern corner.	100 0 0	Nil.
19	Nanjangud ..	Nanjangud ..	Srikantesvaraswami temple.	Establishment, tools and plants charges on the estimates for Rs. 940 for a gate-way.	99 0 0	Nil.
20	T.-Narsipur ..	Somnathpur ..	Kesava temple ..	Pay of watchman	120 0 0	120 0 0
21	Do ..	Do ..	Do	Renovating the temple ..	16,217 0 0	7,896 8 6
22	Do ..	Talkad ..	Sri Kirthinarayanaswami temple.	Repairs to the door of the temple.	7 1 0	7 1 0
23	Nagamangala ..	Nagamangala ..	Sri Kesvaswami temple	Urgent repairs to the temple	2,364 0 0	Nil.
			BANGALORE DISTRICT.			
24	Bangalore ..	Fort ..	Sri Venkataramanaswami temple.	Construction of a car shed ..	873 0 0	Nil.
25	Closepet ..	Closepet ..	Close Memorial pillar ..	For repairing and putting iron railings.	100 0 0	88 0 0
			TUMKUR DISTRICT.			
26	Maddagiri ..	Midigesi ..	Sri Mallesvaraswami temple.	Repairs	385 0 0	Nil.
			KOLAR DISTRICT.			
27	Chintamani ..	Alamgiri ..	Sri Venkataramanaswami temple.	Repairs to the temple ..	515 0 0	311 0 0
28	Kolar ..	Town ..	Mokhbara	Repairs	367 6 0	217 6 0
29	Mulbagal ..	Avani ..	Sri Ramalingesvaraswami temple.	Construction of a Car shed ..	1,285 0 0	Nil.
30	Bowringpet ..	Budikote ..	Monument of Hyder's birth place.	Ordinary repairs	25 0 0	24 14 0
31	Chikballapur ..	Nandi Hill ..	Tippu's palace ..	Repairs	50 0 0	Not received.

APPENDIX A—*concld.*

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
			HASSAN DISTRICT		Rs. a. p.	Rs. a. p.
32	Hassan ..	Koravangala ..	Buchesvara temple ..	Jungle clearing, repairing gate, white-washing, etc.	163 0 0	62 0 0
33	Do ..	Doddagaddavalli	Virupaksha and Mahalakshmi temple.	Re-building the compound wall and other sundry repairs.	1,437 0 0	441 0 0
34	Arsikere ..	Arsikere ..	Iswara temple ..	Pay of watchman	114 0 0	112 0 0
35	Belur ..	Belur ..	Chennakesavaswami temple.	Cement pointing to the floor etc.	3,900 0 0	465 0 0
36	Do ..	Halebid ..	Hoysalesvara temple	Pay of watchman	192 0 0	192 0 0
37	Do ..	Do ..	Kedaresvara temple	Do	96 0 0	96 0 0
38	Chennarayapatna	Nuggehalli ..	Sadasivaswami temple	Urgent repairs ..	1,389 0 0	Nil.
39	Do ..	Do ..	Sri Lakshminarasimhaswami temple.	Repairs to the door and other sundry repairs.	807 0 0	136 0 0
40	Hole-Narsipur ..	Hole-Narsipur ..	Sri Lakshminarasimha temple.	Repairs to the Car ..	230 0 0	120 0 0
			KADUR DISTRICT.			
41	Tarikere ..	Amritapura ..	Amritesvara temple ..	Renovation	2,110 0 0	1,408 11 0
42	Mudigere ..	Kalasa ..	Sri Kalasesvaraswami temple.	Repairs in and around the temple.	7,749 0 0	3,053 15 0
43	Sringeri ..	Sringeri ..	Sri Vidyasankara temple.	Clearing of weeds etc. ..	30 0 0	25 0 0
			SHIMOGA DISTRICT.			
44	Shimoga ..	Bhadravati ..	Sri Lakshminarasimha temple.	Urgent repairs	2,445 0 0	Nil.
45	Shikarpur ..	Belagavi ..	Sri Tripurantakesvaraswami temple.	Do	1,663 0 0	Nil.
			CHITALDRUG DISTRICT.			
46	Molakalmuru ..	Jattangi ..	Asoka Inscription on Ramesvara Hill.	Pay of watchman ..	72 0 0	60 0 0
47	Do ..	Do ..	Do	Pointing with mortar to the roof and masonry repairs.	11 0 0	11 0 0
48	Do ..	Siddapura ..	Inscription of Asoka ..	Jungle clearing, etc., ..	10 0 0	10 0 0
49	Do ..	Brahmagiri ..	Do	Painting, pointing and clearing prickly pears, etc.	53 0 0	52 0 0

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1926-27.

No.	Size	Name of temple	Views	Taluk	District
1	$8\frac{1}{2}\times6\frac{1}{2}$	Lakshminarayana temple	South West view	Sagatavalli	Hassan.
2	Do	Do	North view	Do	Do
3	Do	Do	Image of Lakshminarayana	Anati	Do
4	$6\frac{1}{2}\times4\frac{3}{4}$	Do	Ceiling in Sukhanasi	Do	Do
5	Do	Do	Dipastambha in front	Do	Do
6	Do	Chennakesava temple	North west view	Chennarayapatna	Do
7	Do	Do	Bull in the tank	Do	Do
8	Do	Do	North west view	Grama	Do
9	Do	Do	Kesava Image	Do	Do
10	Do	Lakshminarasimha temple	South tower	Do	Do
11	Do	Do	Narasimha Image	Do	Do
12	Do	Do	Ceiling in the front Porch	Do	Do
13	12×10	Kesava temple, Plan	Hirikadalur		Do
14	Do	Chennakesava temple	Honnavara	Do	Do
15	$8\frac{1}{2}\times6\frac{1}{2}$	Kesava temple	Figure to the right of South doorway	Horemane Kaval	Tumkur.
16	Do	Do	Figure to the left of south doorway	Do	Do
17	$6\frac{1}{2}\times4\frac{3}{4}$	Do	South-west view	Do	Do
18	Do	Do	South-east view	Do	Do
19	Do	Do	Image	Do	Do
20	Do	Narasimha temple	South east view	Guddadahalli	Do
21	Do	Kesava temple	View of Mahadvara	Kaidala	Do
22	Do	Do	Pillar in Mahadvara	Do	Do
23	Do	Do	Inner view of Gopura	Do	Do
24	Do	Do	Kesava Image	Do	Do
25	Do	Gangadharesvara temple	North west view	Do	Do
26	Do	Tirumalesvara temple	North view	Hiriyur	Chitaldrug.
27	Do	Do	Mahadvara	Do	Do
28	Do	Do	Tower with Uyyale Kamba	Do	Do
29	$8\frac{1}{2}\times6\frac{1}{2}$	Parsvanatha Basti	Front view	Heggere	Do
30	$6\frac{1}{2}\times4\frac{3}{4}$	Do	Side view	Do	Do
31	Do	The Three Hoysala Temples	East view	Do	Do
32	Do	Tabbalesvara temple	View of Prakara and Mahadvara	Gangavara	Bangalore.
33	Do	Do	North West view of the temple	Do	Do
34	Do	Do	Lion Pillar	Do	Do
35	10×8	Somesvara temple	....	Kabali	Kadur
36	Do	Stone inscription of Ranavaloka Kambayya.	....	Melagani	Kolar.

LIST OF DRAWINGS PREPARED DURING THE YEAR 1926-27.

1. The Ground plan of Chennakesava Temple at Honnavara, Hassan Taluk.
2. The Ceiling of Twin temples at Mosale, Hassan Taluk.
3. The Ground plan of Chennakesava temple at Chennarayapatna.
4. The Ground plan of Veeranarayanasvamy temple at Brahmasamudra, Kadur Taluk.
5. Completed the unfinished drawing of the Parsvanatha Basti at Heggere, Hosdurga Taluk.
6. Completed the unfinished drawing of the map showing the situation of Govindanahalli, Krishnarajapete Taluk.

APPENDIX C.

Statement showing Ancient Monuments in the State inspected by the Revenue Sub-Division Officers.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
			BANGALORE DISTRICT.					
1	Bangalore ..	Fort ..	Tippu Sultan's Palace ..	1926-27	Rev. Sub Dn. Officer	..	..	Report not received.
2	Do ..	Do ..	Venkataramanaswami temple .	Do ..	Do ..	..	..	Do
3	Do ..	Do ..	Old Dungeon	Do ..	Do ..	..	..	Do
4—7	Do ..	Bangalore Town	Kempegowda's watch towers ..	Do ..	Do ..	..	..	Do
8	Do ..	Do ..	Cenotaph	Do ..	Do ..	..	..	Do
9	Do ..	Gavipur ..	Gangadharesvara temple ..	Do ..	Do ..	..	..	Do
10	Dodballapur ..	Doddaballapur..	Asharkhana built by Abbas Khuli Khan.	Do ..	Do ..	4-8-26	3-9-26	
11	Nelamangala ..	Sivaganga ..	Cave temples of Gangadharesvara and Honnadevi.	Do ..	Do ..	19-6-27	29-6-27	
12	Channapatna ..	Channapatna ..	Syed Ibrahim's tomb ..	Do ..	Do ..	..	15-12-27	
13	Do ..	Do ..	Akkalshah Khadri Darga Makkan. Tomb of Hyder's priest.	Do ..	Do ..	..	Do	
14	Do ..	Do ..	Timmapparaj Urs Mansion ..	Do ..	Do ..	25-6-26	5-8-26	
15	Do ..	Kotebagilu or Fort.	Fort	Do ..	Do ..	..	..	Report not received.
16	Do ..	Malur ..	Aprameyaswami temple ..	Do ..	Do ..	..	15-12-27	
17	Do ..	Do ..	Kailasesvara temple ..	Do ..	Do ..	..	..	Do
18	Do ..	Malurpatna ..	Narayanasvami temple ..	Do ..	Do ..	..	15-12-27	
19	Do ..	Abbur ..	Kundapurasvami Brindavana ..	Do ..	Do ..	..	Do	
20	Closepet ..	Closepet ..	Close Memorial Pillar ..	Do ..	Do ..	30-6-26	5-8-26	
21	Devanhalli ..	Devanhalli ..	Tippu Sultan's Birth place ..	Do ..	Do ..	29-8-26	3-9-26	
22	Do ..	Do ..	Fort	Do ..	Do ..	Do	Do	
23	Do ..	Do ..	Gopalakrishna temple ..	Do ..	Do ..	Do	Do	
24	Do ..	Gangavara ..	Somesvara temple and inscriptions.	Do ..	Do ..	25-12-27	2-1-28	
25	Do ..	Ardeshalli ..	Inscriptions	Do ..	Do ..	31-8-26	3-9-26	
26	Do ..	Kundana ..	Hoysala Ballala's Palace ..	Do ..	Do ..	29-8-26	3-9-26	
26	Magadi ..	Savandroog ..	Savandroog hill fort ..	Do ..	Do ..	Nil.	Nil.	Report not received.
			KOLAR DISTRICT.					
27	Kolar ..	Kolar ..	Kolaramma temple	Do ..	Do ..	30-6-27	23-8-27	
28	Do ..	Do ..	Somesvara temple	Do ..	Do ..	30-6-27	Do	
29	Do ..	Do ..	Mokhbara	Do ..	Do ..	29-6-27	Do	
30	Do ..	Siti ..	Sripatisvara temple	Do ..	Do ..	Nil.	Nil.	Report not received.
31	Chikballapur ..	Nandi ..	Nandisvara temple	Do ..	Do ..	28-11-26	23-8-27	
32	Do ..	Nandi Hill ..	Tippu's Palace	Do ..	Do ..	29-4-27	Do	
33	Do ..	Do ..	Yoga Nandisvara temple ..	Do ..	Do ..	30-7-26	Do	
34	Do ..	Rangasthala ..	Ranganatha temple	Do ..	Do ..	10-2-27	Do	
35	Bowringpet ..	Budikote ..	Haidar's birth place	Do ..	Do ..	Nil.	Nil.	Report not received.
36	Mulbagal ..	Avani ..	Ramalingesvara temple and inscriptions.	Do ..	Do ..	Nil.	Nil.	Do
37	Do ..	Kurudumale ..	Somesvara temple and inscriptions.	Do ..	Do ..	Nil.	Nil.	Do
38	Do ..	Mulbagal ..	Hydervali Darga	Do ..	Do ..	Do ..	Do	Do
39	Do ..	Do ..	Sripadaraya Brindavana ..	Do ..	Do ..	Do ..	Do	Do
40	Goribidnur ..	Hiribidnur ..	Hussenshah Darga	Do ..	Do ..	24-5-27	23-8-27	
41	Chintamani ..	Alamgiri ..	Venkatramana temple ..	Do ..	Do ..	12-7-27	Do	
42	Do ..	Kaivara ..	Amaranarayana temple ..	Do ..	Do ..	8-6-27	Do	
			TUMKUR DISTRICT.					
43	Tumkur ..	Kaidala ..	Channigaraya temple ..	Do ..	Do ..	22-4-26	16-7-27	
44	Do ..	Devarayadurga	Lakshminarasimha temple ..	Do ..	Do ..	30-12-26	Do	
45	Do ..	Hirigundugal ..	Viragals	Do ..	Amildar	23-6-27	Do	
46	Chiknayakanhalli.	Settikere ..	Yogamadhava temple ..	Do ..	Rev. Sub-Dn. Officer	17-6-27	7-7-27	
47	Do ..	Huliyar ..	Mallesvara temple	Do ..	Do ..	Nil.	Nil.	Report not received.
48	Sira ..	Sira ..	Mallik Rahiman Darga ..	Do ..	Do ..	22-6-27	20-7-27	
49	Do ..	Do ..	Jumma Masjid	Do ..	Do ..	22-6-27	20-7-27	
50	Maddagiri ..	Maddagiri ..	Fort	Do ..	Do ..	30-6-27	17-9-27	
51	Do ..	Do ..	Mallesvara temple	Do ..	Do ..	Do ..	Do	
52	Do ..	Do ..	Venkataramana temple ..	Do ..	Do ..	Do ..	Do	
53	Do ..	Midigesi ..	Mallesvara temple	Do ..	Do ..	27-5-27	17-7-27	
54	Do ..	Do ..	Venkatramana temple ..	Do ..	Do ..	Do ..	Do	
55	Tiptur ..	Aralaguppe ..	Channigaraya temple ..	Do ..	Do ..	Nil.	Nil.	Report not received.

APPENDIX C—*contd.*

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur ..	Vighnasante ..	Narasimha temple	1926-27	Rev. Sub-Dn. Officer	18-12-26	26-1-27	
57	Do ..	Do ..	Balalingesvara temple ..	Do ..	Do	.. Do	Do	
58	Turuvekere ..	Turuvekere ..	Nandi in front of Gangadharesvara temple.	Do ..	Do ..	23-12-26	24-1-27	
59	Do ..	Do ..	Channigaraya temple and inscriptions.	Do ..	Do ..	Do ..	Do	
60	Do ..	Do ..	Sankaresvara temple and inscriptions.	Do ..	De ..	Do ..	Do	
61	Do ..	Nagalapura ..	Kedaresvara temple	Do ..	Do ..	7-6-27	7-7-27	
62	Do ..	Do ..	Channakesava temple ..	Do ..	Do ..	Do ..	Do	
63	Do ..	Tandaga ..	Do	Do ..	Do ..	Do ..	Do	
64	Do ..	Hulikal ..	Kallesvara temple	Do ..	Do ..	Do ..	Do	
			MYSORE DISTRICT.					
65	Mysore	Mysore ..	Varahasvami temple ..	1926-27	Rev. Sub-Dn. Officer	29-6-27	25-8-27	
66	Do ..	Do ..	Lakshmiramana temple ..	Do ..	Do ..	Do ..	Do	
67	Do ..	Varnna ..	Mahalingesvara temple ..	Do ..	Do ..	27-6-27	Do	
68	Nanjangud	Suttur ..	Somesvara temple	Do ..	Do ..	..	..	Report not received.
69	Do ..	Do ..	Narayana temple	Do ..	Do ..	..	..	Do
70	Do ..	Hedatale ..	Lakshmikanta temple ..	Do ..	Do ..	..	..	Do
71	Do ..	Do ..	Nagesvara temple	Do ..	Do ..	..	..	Do
72	Seringapatam ..	Seringapatam ..	Darya Daulat	Do ..	Do ..	29-5-27	7-9-27	
73	Do ..	Do ..	Sir P. N. Krishnamurti's Bungalow.	Do ..	Do ..	6-6-27	Do	
74	Do ..	Do ..	Obelisk Monument	Do ..	Do ..	1-6-27	Do	
75	Do ..	Do ..	Gumbaz	Do ..	Do ..	29-5-27	Do	
76	Do ..	Do ..	Jumma Masjid	Do ..	Do ..	1-6-27	Do	
77	Do ..	Do ..	Webb's Monument	Do ..	Do ..	Do ..	Do	
78	Do ..	Do ..	Bailli's Dungeon	Do ..	Dq ..	Do ..	Do	
79	Do ..	Do ..	Inman's Dungeon	Do ..	Do ..	Do ..	Do	
80	Do ..	Do ..	Haviland Arch	Do ..	Do ..	Do ..	Do	
81	Do ..	Do ..	Spot where Tippu's Body was found.	Do ..	Do ..	Do ..	Do	
82	Do ..	Do ..	Ranganatha temple	Do ..	Do ..	26-6-27	Do	
83	Do ..	Do ..	Portrait Statue of Kanthirava-Narasaraja Vadeyar.	Do ..	Do ..	Nil.	Nil.	Report not received.
84	Mandya ..	Budanur ..	Anantapadmanabha temple ..	Do ..	Do ..	15-5-27	7-9-17	
85	Do ..	Do ..	Visvesvara temple ..	Do ..	Do ..	Nil.	Nil.	
86	Do ..	Basral ..	Mallikarjuna temple ..	Do ..	Do ..	25-11-26	7-9-27	
87	Krishnarajpete	Hosaholalu ..	Lakshminarayana temple ..	Do ..	Do ..	15-2-27	Do	
88	Do ..	Govindanahalli	Panchalingesvara temple ..	Do ..	Do ..	Do ..	Do	
89	Do ..	Kikkeri ..	Brahmesvara temple ..	Do ..	Do ..	14-2-27	Do	
90	Do ..	Sindagatta ..	Lakshminarayana temple ..	Do ..	Do ..	Nil.	Nil.	Report not received.
91	Do ..	Santebachahalli	Mahalingesvara temple ..	Do ..	Do ..	Nil.	Nil.	Do
92	Do ..	Agale ..	Mallesvara temple ..	Do ...	Do ..	Nil.	Nil.	Do
93	Do ..	Tonachi ..	Basavesvara temple ..	Do ..	Do ..	Nil.	Nil.	Do
94	Do ..	Tenginagatta ..	Siva temple	Do ..	Do ..	N'l.	Nil.	Do
95	Do ..	Kannambadi ..	Tippu's inscription	Do ..	Do ..	1-6-27	7-9-27	
96	Nagamangala ..	Nagamangala ..	Kesava temple	Do ..	Do ..	25-5-27	Do	
97	Do ..	Bellur ..	Madhavaraya temple ..	Da ..	Do ..	..	..	Report not received.
98	Do ..	Do ..	Mulesingesvara temple ..	Do ..	Do ..	..	..	Do
99	Do ..	Kambadahalli ..	Panchakuta basti	Do ..	Do ..	..	..	Do
100	Chamrajnagar	Hale Alur ..	Arkesvara temple	Do ..	Do ..	..	..	Do
101	Hunsur	Dharmapura ..	Kesava temple	Do ..	Do ..	..	..	Do
102	Yedatore ..	Saligrama ..	Ramanujacharya temple ..	Do ..	Do ..	19-6-27	25-8-27	
103	Do ..	Chik-Hanasoge .	Adinatha Basti	Do ..	Do ..	2-1-27	Do	
104	T.-Narsipur ..	Talkad ..	Vaidyesvara temple	Do ..	Do			Report not received.
105	Do ..	Do ..	Kirtinarayana temple ..	Do ..	Do ..	..	..	Do
106	Do ..	Somanathapur	Kesava temple	Do ..	Do ..	..	..	Do
106a	Do ..	Do ..	Panchalingesvara temple ..	Do ..	Do ..	..	..	Do
107	French-Rocks ..	Melkote ..	Narayanasvami temple ..	Do ..	Do ..	..	..	Do
108	Do ..	Tonnur ..	Temples and Darga ..	Do ..	Do ..	..	..	Do
109	Do ..	Do ..	Place where Ramanujacharya held a dispute with Jains.	Do ..	Do ..	..	..	Do
110	Yelandur ..	Yelandur ..	Gaurisvara temple	Do ..	Do ..	..	..	Do
			HASSAN DISTRICT.					
111	Hassan ..	Heragu ..	Kirtinarayana temple ..	1926-27	Rev. Sub-Dn. Officer	1-12-25	9-12-25	
112	Do ..	Koravangala ..	Buchesvara temple ..	Do ..	Do ..	26-5-27	22-6-27	
113	Do ..	Ambuga ..	Prasanna Kesava temple ..	Do ..	Do ..	7-6-27	27-6-27	
114	Do ..	Doddagaddavalli	Lakshmidevi temple	Do ..	Do ..	12-6-27	30-6-27	
115	Do ..	Kondajji ..	Vishnu Statue	Do ..	Do ..	..	..	Report not received.
115a	Do ..	Grama ..	Yoga Narasimha temple ..	Do ..	Do ..	..	..	Do

APPENDIX C—*contd.*

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur ..	Belur ..	Kesava temple and inscriptions	1926–27	Rev. Sub-Dn. Officer	27–12–26	22–6–27	
117	Do ..	Halebid ..	Hoysalesvara temple ..	Do ..	Do ..	Do ..	15–6–27	
118	Do ..	Do ..	Kedaresvara temple ..	Do ..	Do ..	Do ..	Do	
119	Do ..	Do ..	Virabhadra temple ..	Do ..	Do ..	Do ..	Do	
120	Do ..	Do ..	Parsvanatha basti ..	Do ..	Do ..	Do ..	Do	
121	Do ..	Do ..	Adinatha basti	Do ..	Do ..	Do ..	Do	
122	Do ..	Do ..	Santesvara temple	Do ..	Do ..	Do ..	Do	
123	Do ..	Do ..	Inscriptions	Do ..	Do ..	..	..	Report not received.
124	Do ..	Chatchathalli ..	Chattesvara temple	Do ..	Do ..	..	..	Do
125	Arsikere ..	Arsikere ..	Isvara temple	Do ..	Do ..	7–2–27	9–9–27	
126	Do ..	Do ..	Grose's Tomb	Do ..	Do ..	..	..	Report not received.
127	Do ..	Harnahalli ..	Kesava temple	Do ..	Do ..	..	..	Do
128	Do ..	Do ..	Somesvara temple	Do ..	Do ..	..	..	Do
129	Do ..	Javagal ..	Narasimha temple	Do ..	Do ..	..	..	Do
130	Do ..	Hullekere ..	Channakesava temple.. ..	Do ..	Do ..	..	..	Do
131	Do ..	Mavuttanahalli	Mahalingesvara temple ..	Do ..	Do ..	..	..	Do
132	Do ..	Honnavara ..	Kesava temple	Do ..	Do ..	..	..	Do
133	Channarayapatna.	Sravan Belgola	Gomatesvara statue ..	Do ..	Do ..	..	..	Do
134	Do ..	Do ..	Akkana Basti	Do ..	Do ..	19–2–27	8–3–27	
135	Do ..	Do ..	Inscriptions	Do ..	Do ..	..	..	Report not received.
136	Do ..	Do ..	Chavundaraya Basti	Do ..	Do ..	..	..	Do
137	Do ..	Do ..	Chandragupta Basti	Do ..	Do ..	..	..	Do
138	Do ..	Do ..	Parsvanatha basti	Do ..	Do ..	..	..	Do
139	Do ..	Jinanathapura	Santinatha Basti	Do ..	Do ..	8–3–27	12–9–27	
140	Do ..	Nuggihalli ..	Lakshminarasimha temple ..	Do ..	Do ..	..	..	Report not received.
141	Do ..	Do ..	Sadasiva temple	Do ..	Do ..	..	..	Do
142	Do ..	Anati ..	Lakshminarayana temple ..	Do ..	Do ..	..	..	Do
143	Do ..	Hebbalalu ..	Sungesvara temple	Do ..	no ..	..	..	Do
144	Hole-Narsipur ..	Hole-Narsipur ..	Narsimha temple	Do ..	Do ..	..	..	Do
145	Manjarabad ..	Manjarabad ..	Fort	Do ..	Do ..	..	..	Do
			SHIMOGA DISTRICT.					
146	Shimoga ..	Kudli ..	Ramesvara temple	1926–27	Rev. Sub-Dn. Officer	..	..	Report not received.
147	Do ..	Benkipur (Bhadravati). ..	Lakshminarasimha temple ..	Do ..	Do ..	..	..	Do
148	Channagiri ..	Channagiri ..	Fort	Do ..	Do ..	21–2–27	3–3–27	
149	Do ..	Santebennur ..	Mosque and honda	Do ..	Do ..	..	..	Date of inspection not stated.
150	Honnali ..	Honnali ..	Fort	Do ..	Do ..	31–3–27	12–4–27	
151	Shikarpur ..	Belgavi ..	Kadaresvara temple	Do ..	Do ..	..	7–11–27	Date of inspection not stated.
152	Do ..	Do ..	Tripurantakesvara temple ..	Do ..	Do ..	..	Do	Do
153	Do ..	Do ..	Berundesvara temple ..	Do ..	Do ..	..	Do	Do
154	Do ..	Bandanike ..	Trimurti Narayana temple ..	Do ..	Do ..	..	Do	Do
155	Do ..	Do ..	Annekallu temple	Do ..	Do ..	..	Do	Do
156	Do ..	Narasapur ..	Bastis	Do ..	Do ..	..	Do	Do
157	Do ..	Talagunda ..	Pranavesvara temple	Do ..	Do ..	..	Do	Do
158	Do ..	Do ..	Inscribed pillar in front of temple	Do ..	Do ..	..	Do	Do
159	Do ..	Malvalli ..	Inscribed pillar	Do ..	Do ..	..	..	Report not received.
160	Sorab ..	Kubbattur ..	Kaitabhesvara temple and inscriptions.	Do ..	Do ..	..	..	Do
161	Do ..	Udari ..	Temples and inscription ..	Do ..	Do ..	..	..	Do
162	Sagar ..	Ikkeri ..	Aghoresvara temple ..	Do ..	Do ..	..	7–11–27	Date of inspection not stated.
163	Do ..	Keladi ..	Ramesvara temple	Do ..	Do ..	..	Do	Do
164	Do ..	Kelsi ..	Temples	Do ..	Do ..	..	Do	Do
165	Nagar ..	Nagar ..	Sivappa Naik's Fort	Do ..	Do ..	..	Do	Do
166	Do ..	Do ..	Palace site outside fort ..	Do ..	Do ..	..	Do	Do
167	Do ..	Basavana Byana	Devaganga ponds	Do ..	Do ..	..	Do	Do
168	Do ..	Humcha ..	Bastis and Inscriptions ..	Do ..	Do ..	..	Do	Do
169	Tirthahalli ..	Kavaledurga ..	Fort	Do ..	Do ..	..	Do	Do
170	Do ..	Melige ..	Jaina Basti with Brahmadeva Pillar.	Do ..	Do ..	31–3–27	12–4–27	Do

APPENDIX C—*concld.*

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
			KADUR DISTRICT.					
171	Kadur ..	Devanur ..	Lakshmikanta temple and Monument.	1926–27	Rev. Sub-Dn. Officer	24–5–27	27–6–27	
172	Do ..	Hirenallur ..	Siva temple	Do ..	Do ..	21–10–26	27–6–27	
173	Chikmagalur ..	Hirimagalur ..	Yupastambha	Do ..	Amildar	28–6–27	27–6–27	
174	Do ..	Marle ..	Siddesvara temple	Do ..	Do ..	Do	Do	
175	Do ..	Do ..	Chennakesava temple	Do ..	Do ..	Do	Do	
176	Do ..	Do ..						
177	Do ..	Belavadi ..	Viranarayana temple ..	Do ..	Do ..	Do	Do	
178	Do ..	Khandya ..	Markandesvara temple ..	Do ..	Do ..	Do	Do	
179	Tarikere ..	Amritapura ..	Amritesvara temple	Do ..	Rev. Sub-Dn. Officer	27–5–27	Do	
180	Do ..	Sompur ..	Somesvara temple	Do ..	Do ..	Do	Do	
181	Mudegere ..	Angadi ..	Jain Basti	Do ..	Amildar	22 6 27	28–6–27	
182	Do ..	Do ..	Kesava statue	Do ..	Do ..	Do	Do	
183	Do ..	Kalasa ..	Kalasesvara temple	Do ..	Do ..	20–6–27	Do	
184	Sringeri ..	Sringeri ..	Vidyasankara temple ..	Do ..	Do ..	..	..	Report not received.
			CHITALDRUG DISTRICT.					
185	Challakere ..	Ramadurga ..	Rock-cut temples	Do ..	Rev. Sub-Dn. Officer	..	..	Report not received.
186	Molkalmuru ..	Siddapura ..	Asoka Inscriptions	Do ..	Do ..	..	..	Do
187	Do ..	Brahmagiri ..	Do	Do ..	Do ..	..	..	Do
188	Do ..	Jatangi Ramesvara Hill.	Do	Do ..	Do ..	..	..	Do
189	Hosdurga ..	Heggere ..	Jain Basti	Do ..	Do ..	14–1–17	2–7–27	
190	Davangere ..	Anekonda ..	Isvara temple	Do ..	Do ..	16–6–27	Do	
191	Harihar ..	Harihar ..	Harihareswara temple.. ..	Do ..	Do ..	17–6–27	Do	
192	Do ..	Nandigudi ..	Isvara temple	Do ..	Do ..	19–6–27	Do	
193	Do ..	Nanditavare ..	Do	Do ..	Do ..	18–6–27	Do	

APPENDIX D.

INSCRIPTION IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬೆಂಗಳೂರು ತಾಲ್ಲೋಕು.

1

ಬೆಂಗಳೂರು ಸಿಟಿ ಬಸವನಗುಡಿಯಲ್ಲಿ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ
ರಾಮಶಾಸ್ತ್ರಿಗಳಲ್ಲಿದ್ದ ಶಾಸನದ ಪ್ರತಿ.

1 ಶ್ರೀ ದಕ್ಷಿಣಾಮೂರ್ತಯೇನಮಃ । ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಃಸ
2 ಪಾತುವಃ । ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧೌ । ದಕ್ಷಿಣದೇಶ
3 ಮಂದು ದೇವರಾಜ ರಾಜಧಾನಿವಾರು ಸಕಲ ಧರ್ಮಾಲೂ ಜೇಸ್ತೂವುಂಡಗಾ
4 ಮುರಿಕೆನಾಡು ಅನೇದೇಶಮಂದು ವೆಲ್ಲಾಲಾ ಅನೆ ಅಗ್ರಹಾರಂ ಅಶ್ವಪತಿ
5 ರಾಯದತ್ತಮ್ಮನ ಅಪಟ್ಟಣಮಂದು ಶ್ರೀ ಗುರುಮೂರ್ತಿ ಅಪ್ಪಸಿದ್ಧಾಂತಾಲು
6 ಗುಣಾಕಾರಂ ಭಾಗಾಕಾರಂ ಮೇರುಪ್ರಸ್ತಾರಂ ಜೇಸೆಂದ್ಕು ಆಶ್ವಲಾಯನಸೂತ್ರ
7 ಭಾರದ್ವಾಜಸಗೋತ್ರ ತ್ರಿಯಾರ್ಷೇಯ ವೆಲ್ಲಾಲವಾರು ಅನೆಯುಂಟಿಪೇರು
8 ಯಲ್ಲಾಜ್ಯೋಸ್ಯಲು ಅನಿ ಅವತಾರಂಜೇಸಿ ಪಂಚಾಂಗಂ ಗುಣಿಯಿಂಚಿ ಸಕಲ
9 ದೇಶಾಲಕೂ ಪಂಪಿಸ್ತೂವುಂಡಿರಿ ಆ ವಂಶಂಲೋಗಾ ಅಪ್ಪಾಜ್ಯೋಸ್ಯುಲನೇವಾರು
10 ಅಶ್ವಪತಿ ಗಜಪತಿವಾರಿ ವಿರೋಧಂ ವೆಲ್ಲದೇಶಕ್ಷೋಭಮಯ್ಯಿ ಕೋಲಾಲಕು
11 ವಚ್ಚಿರಿ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೭೪
12 ಅಗುನನೇಟಿ ರೌದ್ರಿನಾಮಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸೋಮವಾರಂ ನಾಡು
13 ವೊಚ್ಚಿ ಈಸ್ಥಳಂಲೋ ನಿಲ್ಚಿರಿ । ಆದೌ ಶಂಭುಂ ನಮಸ್ಕೃತ್ವಾ ಯಲ್ಲಯಾರ್ಯಾ
14 ಭಿದಂ ಗುರುಂ । ಶ್ರೀಮದ್ವೆಲ್ಲಾಳ ವಂಶಸ್ಯ ಚರಿತಂ ವಚ್ಮಿ ಸಾಂಪ್ರತಂ । ವೆಲ್ಲಾಲ
15 ವಂಶವಿಸ್ತಾರಂ ವಿಶೇಷೇಣ ನಿವೇದಿತುಂ । ಬ್ರಹ್ಮೈವೇಕೋ ಸಮರ್ಥಃ ಸ್ಯಾತ್
16 ನಾನ್ಯೋಸ್ತಿ ಭುವಿ ಕಶ್ಚನ । ವೆಲ್ಲಾಲನಗರಕ್ಷೇತ್ರೇ ವೇದಶಾಸ್ತ್ರವಿಶಾರದಾಃ ।
17 ಸರ್ವೇಗಣಿತಶಾಸ್ತ್ರಜ್ಞಾಃ ಸರ್ವೇ ಯಜ್ಞೇಷು ದೀಕ್ಷಿತಾಃ । ತೇಷಾಂ ಸಂತಾನ
18 ವಿಸ್ತಾರಂ ಕೋವಾ ವರ್ಣಯಿತುಂ ಕ್ಷಮಃ । ವೆಲ್ಲಾಲನಗರಾತ್ಪೂರ್ವ ಮಪ್ಪಾಜೋಸ್ಯಾ
19 ಭಿದೋ ಮಹಾನ್ । ವೇದವೇದಾಂತ ತತ್ವಜ್ಞೋ ಜ್ಯೋತಿಶ್ಯಾಸ್ತ್ರಸ್ಯಸಾರವಿತ್ ।
20 ಕೋಲಾಹಲಪುರಂ ಪ್ರಾಪ್ತಃ ಸಕುಟುಂಬೋ ಮಹಾಯಶಾಃ । ತಂಮೇ
21 ಗೌಡಾಖ್ಯಭೂಪಾಲೋ ಸುಗುಟೂರು ಕುಲೋದ್ಭವಃ । ಸ್ವಾಶ್ರಯಂ
22 ಗ್ರಾಮಸಂಪತ್ತಿಂ ಪೌರೋಹಿತ್ಯಂ ಪುರಸ್ಕೃಚ । ಪ್ರದಾಯ ಬಹುಮಾನೇನ ಪಾ
23 ಲಯಾಮಾಸ ತಂ ಪ್ರಭುಃ । ತಸ್ಯ ಪುತ್ರಃ ಪೆದ್ದತಿರುಮಲದೈವಜ್ಞಃ ಪಿನ್ನತಿರು
24 ಮಲಕೋವಿದಃ । ಪಾಪತಿರುಮಲದೈವಜ್ಞಃ ಸರ್ವಸಿದ್ಧಾಂತಪಾರಗಾಃ ಅಪ್ಪಾ
25 ಜ್ಯೋಸ್ಯುಲವಾರಿ ಪೆದಕೊಮಾರ್ಲು ಪೆದತಿರುಮಲಜ್ಯೋಸ್ಯುಲು ಪಿಂನ್ನತಿರುಮಲ
26 ಜ್ಯೋಸ್ಯುಲು ಪಾಪತಿರುಮಲಜ್ಯೋಸ್ಯಲು ಈ ಮುಗ್ಗರು ಕೊಮಾರ್ಲುತೋ
27 ಕೂಡಾ ಕೋಲಾಲಲೋ ಕೊಂನಿ ದಿನಾಲು ವುಂಡಿರಿ ಅಪ್ಪಾಜ್ಯೋಸ್ಯುಲುವಾರು
28 ಪೆದತಿರುಮಲಜ್ಯೋಸ್ಯುಲುನು ವೆಂಬಡಿನ ಪಿಲ್ಚುಕೊನಿ ಪುನಃ ವೆಲ್ಲಾಲ ಅ
29 ಗ್ರಹಾರಾನಿಕಿ ಪೋಯಿರಿ ಪಿನ್ನತಿರುಮಲ ಜ್ಯೋಸ್ಯುಲವಾರು ಪಾಪತಿರುಮಲ
30 ಜ್ಯೋಸ್ಯುಲವಾರು ವುಭಯತ್ರಲೂ ಕೋಲಾಲಸ್ಥಳಂಲೋ ಸಂಪಾದಿಂಚಿನ
31 ಮಿರಾಶಿಲುನು ಅನುಭವಿಸ್ತು ಸುಖಂಗವುಂಡಿರಿ–

(ಮಿರಾಶಿ ವಿವರ ಮುಂದೆ ವಿಸ್ತಾರವಾಗಿ ಬರೆದಿದೆ)

2

ಅದೇ ಬೆಂಗಳೂರು ಬಸವನಗುಡಿಯ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ ರಾಮಶಾಸ್ತ್ರಿಗಳ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

ಪ್ರಮಾಣ—9″×7″.

(ಮುಂಭಾಗ)

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
2 ಕ ವರುಷಂಗ್ಗಳು ೧೬೨೮ನೆಯ ವ್ಯಯನಾಮ ಸಂವತ್ಸ
3 ರದ ಪುಷ್ಯ ಸು ೧೫ಲು ಸ್ವಸ್ತಿ ಸಮಸ್ತ ನಿಜನಾಮಾಂಕಿತ
4 ಮಾಲಿಕಾಪ್ರಶಸ್ತಿ ಸಹಿತರಾದ ಶ್ರೀಮದ್ಗಣೇಶ್ವರ ಗೌರೀ
5 ಶ್ವರ ದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರಾದ ಅಭಿ
6 ನವ ಜಂಬೂದ್ವೀಪ ಪಾಪನಿರೋಹರಣ ಘಟೋ
7 ಪೇತ ಸುವರ್ನ ಇಂದಿರಾಮಂದಿರವಾದ ಪೃಥಿವಿಗೆ
8 ಪುಂಣ್ಯಕ್ಷೇತ್ರವಾದ ಪರಮ ಪವಿತ್ರಸ್ಥಾನವಾದ ಅ
9 ಯ್ಯಾವಳಿ ಮುಖ್ಯರಾದ ಸಾಲುಮೂಲೆ ಸಮಸ್ತರಾದ
10 ಪೃಥಿವೀ ಸೆಟ್ಟಿರಾಯನ ಮಂತ್ರಿ ಭಾಸ್ಕರಂಣ ಮೊದ
11 ಲಾದ ಕೋಳಾಲಪೇಟೆ ಪರ್ವತ ಮಲ್ಲಶೆಟ್ರರ ಮುದಂ
12 ಣಸೆಟ್ಟಿ, ದೇಶಮುದ್ರೆ ಪುಟವೀರಯ ಮೊದಲಾದ ಸ್ಥಳ
13 ಪರಸ್ಥಳ ಅಯಿವತ್ತಾರುದೇಶದ ಮಹಾನಾಡಿನವರು
14 ನಂಮ್ಮಾ ಪೌರೋಹಿತರಾದಂತಾ ಆಶ್ವಲಾಯನ
15 ಸೂತ್ರರಾದ ರುಖ್ಖಾಖಾಧ್ಯಾಯರಾದ ಭಾರದ್ವಾ
16 ಜ ಸಗೋತ್ರರಾದ ಅಪ್ಪಾಜೋಶ್ಯರ ನಪ್ತರಾದ ಬು
17 ಚನ ಭಟರ ಪೌತ್ರರಾದ ರಾಮೇಶ್ವರ ಸೋಮಯಾ
18 ಜಿಗಳ ಪುತ್ರರಾದ ವೆಲ್ಲಾಲ ಸೂರ್ಯನಾರಾಯ
19 ಣ ಭಟ್ಟರಿಗೆ ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
20 ಕ್ರಮವೆಂತ್ಯೆಂದರೆ ನೀವು ನಂಮ ದೇಶಕ್ಕೆ ಪೌರೋಹಿತ
21 ರಾದ ಕಾರಣ ನೀವು ದೇಶಕೆ ತಿಳಹಿ ಕೊಳಲಾಗಿ
22 ನಿಮಗೆ ಮಾಡಿಕೊಟಂತಾ ಅಂನಸ್ವಾಸ್ತ್ಯ ನಿರ್ನ
23 ಯ ಮಾಡಿಕೊಟ್ಟುದು ನಂಮ ಕೋಳಾಲದಪೇಟೆ
24 ಗೆ ಬಾಹಂತಾ ಮಾಮೂಲೆ ಹೇರುಗಳು ನವ
25 ಧಾನ್ಯ ಮೊದಲಾದ ದಿನಸುವರಿ ಧಾನ್ಯದ ನ
26 ಡೆ ೧ ವಂದಕೆ ಪಡಿ ¡।ಅರೆಪಡಿ ಹೊಳು ಮೆಣಸು
27 ಕಬಾಡ ಮೊದಲಾದ ದಿನುಸು ನಡೆ ೧ ವಂದಕೆ
28 ಸೆ ೭ ನವುಟಾಕು ಬೆಲ್ಲ ಸಕ್ಕರೆ ಹುಣಿಸೆಹಂ
29 ಣು ನಡೆ ೧ ವಂದಕೆ ಸೇ॥ಅರ್ಧಸೇರು ಯಂಣೆ ತು
30 ಪ ಹೊಗೆಸೊಪ್ಪು ದಿನಸುವರಿ ನಡೆ ೧ಕ್ಕೆ ಸೆ ಪಾವು ಸ
31 ರಾಫರ ಅಂಗಡಿ ೮ ಯೆಂಟು ದಿವಸಕೆ ದು।೦ ವಂ
32 ದು ರೂಪಾಯೀ ಪ್ರಕಾರ ಸಹಿರಂಣ್ಯೋದಕ ದಾನ
33 ಧಾರಾಗ್ರಹಿತವಾಗಿ ತ್ರಿಕರಣಶುದ್ಧಿಯಾಗಿ
34 ತ್ರಿ ವಾಚಕವಾಗಿ ಕೊಟು ಯಿಧೇವೆ ನಿಂಮ ಪು
35 ತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
36 ಸ್ಥಾಯಿವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ನಂಮ ದೇಶ
37 ಕೆ ಧರ್ಮ ಸೇರಿಸಿಕೊಂಡು ಸುಖದಲ್ಲು ಯಿಹ
38 ದು ಯೆಂದು ಬರಸಿಕೊಟ ದಾನಧರ್ಮಶಾಸನ
39 ಯಿದಕೆ ಸಾಕ್ಷಿ ಸೂರ್ಯಚಂದ್ರಾದಿಗಳು ಯಿವರ ಸಂಮ್ಮ
40 ತದಿಂದಾ ಬರದಾತ ದೇಶಶಾನಭಾಗ ಬಯಿಚರಸ
41 ಯನ ಕೊಮಾರ ನಾಗಪನು ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
42 ಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ। ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
43 ದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
44 ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ। ದಾನಾತ್ಸ್ವರ್ಗಮವಾ
45 ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ॥
46 ಕೋಳಾಲದ ಪೇಟೆ ಪರ್ವತಮಲ್ಲಿ ಸೆಟ್ರರವರ ವೊಪ್ಪಿತ.

ಹೊಸಕೋಟೆ ತಾಲ್ಲೋಕು.

3

ವರ್ತೂರ ಹೋ। ವರ್ತೂರಿಗೆ ಪೂರ್ವ 2 ಮೈಲಿ ದೂರದಲ್ಲಿ ಹಾಳುಭಾವಿ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—3′—2″×4′—6″

1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ
2 ಪಾಡ್ಯ ಬೃಹವಾರ ದಂದು ಶ್ರೀ ಗಂಗಾ
3 ಧರದೇವರ ದೀಪಾರಾಧನೆಗೆಂದು
4 ರಾಮಸೆಟ್ಟಿಯರ ಲಖಸೆಟ್ಟಿ ಕೃಷ್ಣ
5 ರಾರ್ಪಣವಾಗಿ ದಾನಮಾಡಿಕೊಟ್ಟು
6 ದುಂ ।।೦ ಹತ್ತು ಕೊಳಗ ಹೊಲ ಇದ
7 ನಾರೊಬ್ಬರೂ ಕೆಡಿಸಲಾಗದು ಶ್ರೀ ಗಂ
8 ಗಾಧರದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದವೇ ಶರ
9 ಣು ಶ್ರೀ

ನೆಲಮಂಗಲ ತಾಲ್ಲೋಕು.

4

ಬೇಗೂರು ಹೋಬಳಿ ಅರಳಸಂದ್ರಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ತುಂಡುಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ ಪುರುಷ ಮಹಾರಾ
2 ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಭಟಾ
3 ರರ್ ಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆ ಮುತ್ತೂರ
4 ಕೊವಳಾಲನಾಡು ಮೂನೂಱುಂಗಙ್ಗ ಱು
5 ······ನಾಡಱುವತ್ತುಮನಾಳುತ್ತಿರೆ····
6 ······ಅವರಾಬಿನ್ನಪಂ ಗೆಯ್ಯೆ ಈಶ್ವರಭಟಾ
7 ರರಿಗೆ ಕೊಟ್ಟುದು ಮೊದಲ್ಕಟಿನೋಳಿರ್ಕ್ಕ
8 ಣ್ಡುಗಕಟುನಿ·················
9 ·················ಟಿದೊನ್

5

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಜೋಡಿ ಅರಳಸಂದ್ರದ ಬಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿರುವ ತುಂಡುಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ ಶಿವಮಾರ·········
2 ಹಾರಾಜಂ ಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆಮುತ್ತೂರು····
3 ····ಮಾದಮ್ಮಂ ಗಣ್ಡರೊಳ್ಗಣ್ಡರಂ

ಹಾಸನ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬೇಲೂರು ತಾಲ್ಲೋಕು.

6

ಬೇಲೂರು ಕಸಬೆಯಲ್ಲಿರುವ ವಿದ್ವಾನ್ ಕೊಂಡಿ ನಾರಾಯಣಾಚಾರ್ಯರ ಮಕ್ಕಳು ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿರುವ ನಕಲು.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು.

ಶ್ರೀಮುಖ ಸಂ|ರದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ೬ಲ್ಲು ಶ್ರೀಮತ್ತು ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಆಮಿಲ ಲಕ್ಷ್ಮೀನಾರಣಯ್ಯನಿಗೆ ಬರ್ಸಿ ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ–ತಾಲ್ಕು ಮಜಕೂರು ಪೈಕಿ ಚಂದಮಗೆರೆ ಹೋಬಳಿ ಮತ್ತಿಗೋಡು ಗ್ರಾಮದ ಅಗ್ರಹಾರದ ತಂಗಲೆ ನರಸಿಂಭಟ್ಟ ವಾಸುದೇವಭಟ್ಟರ ನರಸುಹ್ಮಭಟ್ಟ ರಾಮಚಂದ್ರಭಟ್ಟ ಮುಂತಾದ ಹದಿಮೂರು ಜನ ವೃತ್ತಿವಂತ ಬ್ರಾಂಹ್ಮರು ಹುಜೂರಿಗೆ ಬಂದು ಅರಿಕೆಮಾಡಿಕೊಂಡದ್ದು ॥ ಸದರಿ ಅಗ್ರಹಾರದ ಗ್ರಾಮವು ಪೂರ್ವಾರಭ್ಯ ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ ಜೋಡಿಗೆ ನಡೆದುಬರುತ್ತಾ ಇಥೆ. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ|ರದಲ್ಲಿ ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಕಾಲ್ವೆ ಅಗ್ರಹಾರದ ಯಲ್ಲೆಭೂಮಿಯಲ್ಲಿ ಬಂದ ಕಾರಣ ಕೆಲವು ಬೆದ್ದಲುಭೂಮಿಯಿದ್ದದ್ದು ಭತ್ತದ ಗದ್ದೆಗೆ ಸಾಗುವಳಿ ಆದ್ದರಿಂದ ಇದರಲ್ಲಿ ಹುಟ್ಟುವಳಿಯಾದ ಭತ್ತದ ಪೈಕಿ ರೈತರ ಹಿಸ್ಸೆಕ್ಕೆ ಅರ್ಧ ಹೋಗಲಾಗಿ ಬಾಕಿ ನಿಂತ ಅರ್ಧ ಹಿಸ್ಸೆ ಭತ್ತವನ್ನು ಸರಕಾರಕ್ಕೆ ದಾಖಲ್‌ಮಾಡಿಕೊಂಡದ್ದರಿಂದ ತಾವು ಕೊಡತಕ್ಕ ಜೋಡಿ ಐವಜಿಗೆ ಲುಕ್ಸಾನು ಆಗಿ ತಮ್ಮ ಜೀವನಕ್ಕೂ ಮಾರ್ಗಯಿಲ್ಲದಹಾಗೆ ಆಗುತ್ತಾ ಇಥೀತೆಂದು ಶ್ರುತಪಡ್ಸಿದ್ದರಿಂದ ಯಿ ಬಗ್ಯೆ ಅಗ್ರಹಾರದ ಗ್ರಾಮದ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ|ರದ ಹುಟ್ಟುವಳಿ ಲೆಖ ತರ್ಸಿ ಪರಾಂಬರ್ಸಿ ಅಪ್ಪಣೆ ಕೊಡ್ಸಿಯಿರುವ ವಿವರ.

೧೩೩॥—ಐನು ಸುವರ್ಣಾದಾಯ ಸಾಯರೀಬಾಜೇ ಬಾಬು ವಗ್ಯೆರೆ, ೬೨|೩॥=ವಾರದಪೈಕಿ ಹುಟ್ಟುವಳಿ ಆದ್ದು.

೨॥೪= ಬೆದ್ದಲುಭೂಮಿ ಹುಟ್ಟುವಳಿ.

೫॥೪॥ ಯಿ ಕಾಲುವೆ ಕೆಳಗಿನ ಗದ್ದೆಯಿಂದ ಹುಟ್ಟುವಳಿ ಆದ ಭತ್ತ ಕೃಷ್ಣರಾಜ ಖಂ ೬೪॥೪॥ಕ್ಕೆ ದರ ಖಂಡುಗ ಗು ॥೩ ಲುಮವರೂರು.

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೬೨॥೩॥=

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೬೬೨= ಖಂಠೀರಾಯಿ ೭೬ ವರಹವೂ, ಯರಡು ಹಣ ಮೂರು ವೀಸದ ಪೈಕಿ ಈ ಬ್ರಾಹ್ಮರಿಗೆ ಜೀವನದ ಬಗ್ಯೆ ಹುಜೂರಿಂದ ಮಾಪುಮಾಡಿ ಬಿಟ್ಟದ್ದು ಗು ೩೧.೨= ಮೂವತ್ತೊಂದು ವರಹವೂ ಯರಡು ಹಣ ಮೂರು ವೀಸ ಹೋಗಲಾಗಿ ಬಾಕಿ ಸರಕಾರಕ್ಕೆ ಜೋಡಿ ತೆಗದುಕೊಳ್ಳತಕ್ಕದ್ದು ಸಾಬಕು ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ ಕೊಡುತ್ತ ಯಿದ್ದದ್ದು ಗು ೨೫॥ ಹಾಲಿ ಕಾಲುವೆಯಲ್ಲಿ ನೀರು ಬಂದು ಬೆದ್ದಲುಭೂಮಿಯು ಗದ್ದೆಗೆ ಹಾಲಿ ಸಾಗುವಳೆಯಾಗಿ ಜಾಸ್ತಿ ಹುಟ್ಟುವಳಿ ಆದ ಬಗ್ಯೆ ಜೋಡಿ ಮಕರೂರು ಗು ೧೫॥ ಉಭಯಂಜೋಡಿ ಕಂ. ಗು ೪೫. ನಲವತ್ತೈದು ವರಹಾವೂ ಮಕರೂರುಮಾಡಿ ಯಿರುವದ್ದರಿಂದ ಅಂಗೀರಸ ಸಂವತ್ಸರದಾರಭ್ಯ ಈ ಅಗ್ರಹಾರದ ಭೂಮಿಯಲ್ಲಿ ಆದ ಫಲವನ್ನು ಬ್ರಾಂಹ್ಮರ ವಶಮಾಡಿ ಸದರಿ ಕಟ್ಟುಮಾಡಿಸಿಯಿರೋ ಪ್ರಕಾರ ವರ್ಷಪ್ರತಿಯಲ್ಲೂ ಜೋಡಿ ಹಣವನ್ನು ಯಾವ ಬಗ್ಯೂ ಸರಕಾರಕ್ಕೆ ತೆಗದುಕೊಳ್ಳುತ್ತಾ ಈ ಗ್ರಾಮಕ್ಕೆ ಬಿಟ್ಟಿ ಬೇಗಾರಿ ಮುಂತಾಗಿ ಯಾವ ಬಗ್ಯೂ ಉಪದ್ರಮಾಡದೆ ಸರಾಗವಾಗಿ ನಡಸುತ್ತ ಬರುವದು ಈ ಭೂಮಿಯನ್ನು ಬ್ರಾಂಹ್ಮರು ರೈತರಿಂದ ಸಾಗುವಳಿ ಮಾಡ್ಸಿ ಬೇಕಾದ ಫಲವನ್ನು ಮಾಡಿಕೊಂಡು ಸರಕಾರಕ್ಕೆ ಸಲ್ಲತಕ್ಕ ಜೋಡಿ ಹಣವನ್ನು ಕೊಡುತ್ತಾ ಬಾಕಿ ನಿಂತದ್ದರಲ್ಲಿ ತಮ್ಮ ಜೀವನಮಾಡಿಕೊಂಡು ಸರಕಾರದ ಶ್ರೇಯಸ್ಸು ಪ್ರಾರ್ಥನೆಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಯಿರುವುದು ವರ್ಷ ಪ್ರತಿಯಲ್ಲು ಸಾದಾ ಸನದಿನ ಉಜೂರು ಮಾಡದೆ ಈ ಸನದಿನ ನಕಲನ್ನು ಶಿರಸ್ತೆದಾರ ಲೆಖಕ್ಕೆ ಬರ್ಸಿ ಅಸ್ಸಲನ್ನು ತಂಗಲೆ ನರಸಿಂಭಟ್ಟ ರಾಮಚಂದ್ರ ಭಟ್ಟನ ವಶಕ್ಕೆ ಹಿಂದಕ್ಕೆ ಕೊಡುವುದು ತಾರೀಕು ೧೯ ಮಾಹೆ ಜೂನ್ ಸನ್ ೧೮೧೩ನೆ ಯಿಸವಿ ಖತ್ತು ಸುಬ್ಬರಾವು ಮುನಷಿ ಹುಜೂರು ಕಂಠೀರಾಯಿ ನಲವತ್ತೈದು ವರಹಾ ವರ್ಷ ಒಂದಕ್ಕೆ ಜೊಡಿ ತೆಗದುಕೊಂಡು ಗ್ರಾಮ ನಡ್ಸಿಕೊಂಡು ಬರುವದು.

'ಶ್ರೀ ಕೃಷ್ಣ' ಯೆಂದು ಕನ್ನಡ ಅಕ್ಷರದಲ್ಲಿ ಮಹಾರಾಜರವರ ಬರಹ ಇಥೆ.

ಪೈವಸ್ತಿಕೆ ಆಷಾಡ ಶುಧ ೧೪ ಸೋಮವಾರದಲ್ಲು

7

ಅದೇ ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿರುವ ಶಾಸನದ ನಕಲು.

ಶ್ರೀಕಂಠಾಚ್ಯುತಪದ್ಮಜಾದಿ ದಿವಿಷದ್ವಕ್ತ್ರೋದ್ಭತೇಜಶ್ಛಟಾ ಸಂಭೂತಾಮತಿ ಭೀಷಣಪ್ರಹರಣ ಪ್ರೋದ್ಭಾಸಿಬಾಹಾಷ್ಟಕಾಮ್ ॥ ಗರ್ಜತ್ಸೈರಿಭದೈತ್ಯಪಾತಿತ ಮಹಾಶೂಲಾಂ ತ್ರಿಲೋಕೀಭಯಪ್ರೋನ್ಮಾಥವ್ರತದಕ್ಷಿತಾಂ ಭಗವತೀಂ ಚಾಮುಣ್ಡಿಕಾಂ ಭಾವಯೇ ॥ ನಿದಾನಂಸಿದ್ಧೀನಾಂ ನಿಖಿಲಜಗತಾಂ ಮೂಲಮನಘಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರಣಯಪದ ಮಪ್ರಾಕೃತಗಿರಾಂ । ಪರಂವಸ್ತು ಶ್ರೀಮತ್ಪರಮಕರುಣಾಸಾರಭರಿತಂ ಪ್ರಮೋದಾನಸ್ಮಾಕಂ ದಿಶತುಭವತಾಮಪ್ಯವಿಕಲಂ ॥ ಹರೇರ್ಲೀ

ಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುನಃ । ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧೌ ॥ ನಮಸ್ತೇಸ್ತುವರಾಹಾಯ ಲೀಲಯೋದ್ಧರತೇಮಹೀಂ । ಖುರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರುಃಕಣಕಣಾಯತೇ ॥ ಪಾತು ತ್ರೀಣಿ ಜಗಂತಿ ಸಂತತಮಕೂಪಾರಾದ್ಧರಾ ಮುದ್ಧರರ್ ಕ್ರೀಡಾಕ್ರೋಡ ಕಳೇಬರ ಸ್ಸಭಗವಾನ್ ಯಸ್ಯೈಕದಂಷ್ಟ್ರಾಂಕುರೇ । ಕೂರ್ಮಃ ಕಂದತಿ ನಾಳತಿ ದ್ವಿರಸನಃ ಪತ್ರಂತಿ ದಿಗ್ದಂತಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿನೀ ಜಲಜತಿ ವ್ಯೋಮಾಪಿ ರೋಲಂಬತಿ ॥

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ಸಂದ ವರ್ತಮಾನ ವಿಕೃತಿ ಸಂವತ್ಸರದ ಆಷಾಢ ಶುದ್ಧ ೧೫ ಮಂಗಳವಾರದಲ್ಲು ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನ ಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನ ಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿಬಿರುದೆಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವಡೆಯರವರು ವಾಧೂಲ ಗೋತ್ರ ಆಪಸ್ತಂಭಸೂತ್ರದ ಯಜುಶ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಕೃಷ್ಣಮಾಚಾರ್ಯರ ಪೌತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಬೇಲೂರುಸ್ಥಳದ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಪುಣ್ಯಲೋಕೈಕವಾಸಸಿಧ್ಯರ್ಥವಾಗಿ ಬೇಲೂರು ತಾಲ್ಲೋಕು ಪೊನ್ನಾತಪುರದ ಹೋಬಳಿ ಚಿಕ್ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಪೈಕಿ ಹದಿನೆಂಟು ವರಹದ ಗದ್ದೆ ಭೂಮಿ, ಹದಿನೆಂಟುವರಹದ ಬೆದ್ದಲುಭೂಮಿ ಉಭಯಂ ಕಂಠೀರಾಯಿ ಮೂವತ್ತಾರುವರಹದ ಭೂಮಿಯನ್ನು ವಾಧೂಲಗೋತ್ರದ ಆಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಕೃಷ್ಣಮಾಚಾರ್ಯರವರ ಪೌತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಬೇಲೂರು ಸ್ಥಳದ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿಬಿರುದೆಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಧಾರೆಯನ್ನೆರೆದು ಕೊಟ್ಟೆವಾದಕಾರಣ ಈ ಬಗ್ಯೆ ಸದರೀ ಗ್ರಾಮದಲ್ಲಿ ನೀವು ವಪ್ಪಿದಬಳಿ ಸದರೀಮೇರೆ ಗದ್ದೆ ಬೆದ್ದಲು ಸಹ ಕಂಠೀರಾಯಿ ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ವಿಂಗಡಿಸಿ ಚತುರ್ದಿಕ್ಕಿಗೂ ವಾಮನಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಈ ಭೂಮಿಯಲ್ಲೆ ಚತುಸ್ಸೀಮಾವಳಗಣ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ ಫಲವೃಕ್ಷ ಮುಂತಾದ ಆ ಸಕಲಸ್ವಾಮ್ಯವನ್ನು ನಿಮ್ಮ ಸ್ವಾಧೀನಮಾಡಿ ಈ ವಿಕೃತಿಸಂವತ್ಸರದಾರಭ್ಯ ನಿಮ್ಮಗೆ ಈ ಭೂಮಿಯನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲೂಕು ಮಜಕೂರು ಅಮಿಲರಿಗೆ ಸನ್ನದು ಅಪ್ಪಣೆಕೊಡಿಸಿರುವದ್ದರಿಂದ ಯಿ ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಬರುತ್ತಾ ನಮ್ಮ ಶ್ರೇಯಃಪ್ರಾರ್ಥನೆಯನ್ನು ನಿರಂತರದಲ್ಲೂ ಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಯಿರುವುದು ಈ ಭೂಮಿಯಲ್ಲಿ ಚತುಸ್ಸೀಮಾವಳಗಣನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಷಾಣ ಅಕ್ಷೀಣಾಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ಸ್ವಾಮ್ಯಗಳು ನಿಮಗೆ ಸಲ್ಲುವುದು ಯಿಲ್ಲಿಂದ ಮುಂದೆ ಯಿ ಭೂಮಿಯು ನೀವು ಮಾಡುವ ಆಧಿಕ್ರಯದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರಚತುಷ್ಟಯಗಳಿಗೂ ಯೋಗ್ಯವಾಗಿ ಸಲ್ಲುವುದೆಂದು ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲಮಂಡನಾಯಮಾನ ನಿಖಿಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದೆಂತೆಂಬರ ಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ವಾಧೂಲಗೋತ್ರ ಆಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಕೃಷ್ಣಮಾಚಾರ್ಯರ ಪೌತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಬೇಲೂರು ಸ್ಥಳದ ಕಂದಾಡೆ ವೇದಮೂರ್ತಿ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನವಹಿ ॥

ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ ॥ ೧ ॥ ಸ್ವದತ್ತಾದ್ದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಷ್ಫಲಂ ಭವೇತ್ । ೨ ॥ ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ । ಅನ್ಯದತ್ತಾ ತು ಮಾತಾ ಸ್ಯಾ ದ್ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ ॥ ೩ ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ। ಷಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ॥ ೪ ॥ ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿ ವಂಶಜಾ ವಾ ಯೇಭೂಮಿಪಾಸ್ಸತತಮುಜ್ವಲಧರ್ಮಚಿತ್ತಾಃ । ಮದ್ಧರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ ॥ ೫ ॥ ಬ ತಾರೀಖು ೭ನೇ ಮಾಹೆ ಜುಲೈ ಸನ್ ೧೮೩೦ನೆ ಇಸವಿ ಖತ್ತ ಅರಮನೆ ಸುಬ್ಬರಾಯ ಮುನಷಿ ಹುಜೂರು ಪುರನೂರು ಸದರೀ ಅಪ್ಪಣೀ ಕೊಡಿಸಿರುವ ಮೇರೆಗೆ ಗದ್ದೆ ಬೆದ್ದಲು ಸಹ ಕಂಠೀರಾಯಿ ಮೂವತ್ತಾರು ವರಹಾದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಿರುಪಾಧಿಕವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡಿರುವುದು ರುಜು ಶ್ರೀಕೃಷ್ಣ.

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ಅದೇ ಬೇಲೂರು ಕಸಬಾ ವಿಷ್ಣು ಸಮುದ್ರದ ಕೆರೆಯ ತೂಬಿನಬಳಿ ನೀರಿನಲ್ಲಿ ಮುಳುಗಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—$4\frac{1}{2}' \times 2\frac{1}{2}'$

1 ಸ್ವಸ್ತಿಶ್ರೀಮತೀ (ಮ)ಹಾಮಣ್ಡಳೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳ
2 ಕಾಡು ಕೊಂಗುನಂಗಲಿ ಬನವಾಸೆ ಹಾನುಂಗ ಲು ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗ
3 ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀನಾರಸಿಂಘದೇವರು ದೋರಸಮುದ್ರದನೆಲೆ
4 ವೀಡಿನೊಳು ಸುಕಸಂಕತಾವಿನೋದದಿ ಪ್ರಿತ್ವಿರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಕಾಟ್ಟಿಟ್ಟ
5 ದಣ್ಣಾಧಿಪತಿ ಆತನ ಮನೋನುವಲ್ಲಭೆ ಬೊಪ್ಪವೆ ದಣ್ಣಾಯಕಿತಿಯಮ
6 ಗ ಅಂಕೆಯ ತಳಿಗೆನಾಡವಸುಧಾರೆಯ ಕಾಳೆಗದೊಳು ಕಾದಿ ಪಲರ
7 ನಿಱಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ॥ ಸೋ(ವಸೆ)ಟ್ಟಯರುಬಮಯಸಾ
8 ಹಣಿಹಡವ . . ಯನವಲ್ಲಭತಿವಯಿಇ
9 ರು ವಿಕಾರಿ ಸಂವತ್ಸರದಲು ನಿ
10 ಲಿಸಿ
11 ದರು

9

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸದಾ ಹೋಬಳಿ ಚಿನ್ನೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 1′—6″×0′—8″

1 ಶ್ರೀರಾಮ ಚಿತ್ರಭಾನ ಸಂವತ್ಸರಮಾಗ
2 ಶು ೧೦ ಲು ಉಧರೆನಾಡನಯ
3 ಕ ತಿಂಮಣಗಉಡನು ಮಡಿದ
4 ಧರ್ಮ ಶ್ರೀರಾಮ

10

ಅದೇಹೋಬಳಿ ಶಂಬುಗನ ಹಳ್ಳಿಯ ಹಳೇ ಊರಬಾಗಿಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3×5

1 ಶುಭಮಸ್ತು
2 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋ
3 ಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
4 ಹನಶಕ ವರುಷ ೧೫೬೧ನೆಯ ವಿಕಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫
5 ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕ ಗುಣಗಣ ಸಂಪಂನರಾ
6 ದ ವ್ಯಾಸರಾಯರ ಸಿಂಹಾಸನಾಧಿಪತಿಗಳಾದ ಲಕ್ಷ್ಮೀನಾರಾಯಣತೀರ್ಥ ಶ್ರೀಪಾದಂ
7 ಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ರಘುನಾಥತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳಿಗೆ ಶ್ರೀಮದ್ರಾಜಾ
8 ಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರಯ್ಯನ
9 ವರು ನವಿಲಿನಾಡ ರಾಜ್ಯದಲಿ ಪೃಥುವೀಸಾಮ್ರಾಜ್ಯಮನಾಳುತ್ತಮಿರೆ ಅತ್ರಿಗೋತ್ರದ ಆಪಸ್ತಂಬ
10 ಸೂತ್ರದ ಯಜುಶ್ಯಾಖಾಧ್ಯಾಯಿಗಳಾದ ಆರವೀಟಿರಾಮರಾಜರಂಗಪ್ಪರಾಜರವರ ಪೌತ್ರರಾದ
11 ಗೋಪಾಲರಾಜರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
12 ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರ್‍ಯ್ಯಯ (ನ) ವರು ತಗರೆನಾಡನಾಳಿಗೆಯಹಳ್ಳಿಸೀಮೆಯ ಸಂಬು
13 ಗನಹಳ್ಳಿ ಗ್ರಾಮವನು ಶ್ರೀರಾಮಚಂದ್ರದೇವರಿಗೆ ಯಾತಥಾತಿಥಿಪುಣ್ಯಕಾಲದಲಿ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂ
14 ರ್ವಕವಾಗಿ . . . ಪ್ರೀತ್ಯರ್ಥವಾಗಿ . . . .
15 . . . .
16 . . . .
17 . . . .
18 . . . ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು .

(ಕೆಳಧಾಗ ಬಹಳ ಸವೆದುಹೋಗಿದೆ)

11

ಅದೇ ಬೇಲೂರು ಕಸಬಾಹೋಬಳಿ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣಗುಡಿ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

1 ಶ್ರೀಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುಪ್ರ
2 ಪಚಕ್ರವರ್ತಿಪ್ರಿತ್ವಿಸ್ವ
3 ನು ಹೊಯಿಸಳವಿರನ
4 ರಸಿಹ್ಮದೇವರಸರು ದೊ
5 ರಸಮುದ್ರದಲಿ ಪ್ರಿಥುವಿರಾ
6 ಜ್ಯಂಗೆಯ್ಯೆಸಕವಷ ೧೨೦

7 ಆನೆಯ ವಿಷುಸಂವತ್ಸರದ
8 ಅಷಾಡಸುಧ ೧೦ ವ ।। ಮಾಲ್ಯ
9 ನಾಡುಮುವತಜಿಮೂಲಸ್ತಾನ
10 ಹಳೆಯಬೀಡಿನ ಕಲೇದೇವರ
11 ಸ್ತಾನಿಕ ವೀರರಾಮಯ್ಯನಮಗ
12 ಕಲಯ್ಯನು ಆಕಲೆದೇವರಹ
13 ಳಸಿಗಲೂರಸಿಧಾಯವ
14 ಆರಕಾರಕ್ಕೆಧರ್ಮವಕಿಡಿಸಿ
15 ಕಾರು ಸೂಜುಗೊಂಬಲ್ಲಿ ಆ
(ಮತ್ತೊಂದು ಪಕ್ಕದಲ್ಲಿ)
16 ಕಲ್ಲಯನು ಕೆಲಸಮಾಡಿಕೊಂ
17 ಡು ದೇವರೋಕಪ್ರಾಪಿತನಾಗಿ ಧರ್ಮ
18 ವನು ಧರಿಸಿದನು ಅದಕೆ ನಟ ಕಂ
19 ಬ ಯಿ ಧರ್ಮ್ಮಕೆ ಆ ರಳಿಹಿದ
20 ರು ಗಂಗೆಯತಡಿಯ
21 ಲಕವಿರೆಯಕೊಂದರು
22 ಮಂಗಳಮಹಾಶ್ರೀ

12

ಅದೇ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಅರಳೀಮರದ ಬುಡದಲ್ಲಿ ವೀರರ ಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ನಾರಸಿಂಘ
2 ದೇವರು·········· ಅವರ ಕಾರ್ಯ
3 ಕೆ ಕರ್ತರಾದ······ ನವರು
4 ಮಾಲ್ಯನಾಡ ಸುಗ್ಗಲೂರ ತಮ್ಮಗ
5 ಉಡ
6 ರ············· ಕಟೆ ನಮ್ಮ
7 ಎರಡು ವಾ·············
8 ಳ ದೊಳು ನಾಲು ನಿನಗ
9 ···· ಬಂಟುಗವಳಿ···········
10 ಗಿ ಕೊಟ್ಟವಾಗಿ ಆ···········
11 ಧರ್ಮವನು········· ಕೊಟ್ಟ ಮಾನ್ಯ
12 ನಿನಗೆ ಯಿ······ ರಾದರು
13 ······ ರಾಮನ ಮಗ ತಂಮುಗಉಡ
14 ಗೆ ನೆತ್ತರಕೊಡಗಿಯಾಗಿ ಕೊ
15 ಟ್ಟ ಮಾನ್ಯದ ಹೊಲ

13

ಅದೇ ಹೋಬಳಿ ಐರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—$5\frac{1}{2}' \times 2\frac{1}{2}'$

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ
2 ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ಬನವಾಸೆ ಹಾ
3 ನುಂಗಲ್ಲುಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯ ಸೂ
4 ರ ಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ
5 ನಿಸ್ಸಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳದೇವರು
6 ಸಕವರುಷ ೧೧೦ಲನೆಯ ಕೀಲಕಸಂವತ್ಸರದ
7 ವೈಶಾಕ ಸುಧ ೧೦ ಮಂಗಳವಾರದಂದು ಅಗ್ಗಡಲ ಅಯಿ
8 ರವಳಿಯ ಗಡಿಯ ಕಾಳಗದಲ್ಲ ಬಮಗವುಂಡನುಂ
9 ಬಿಡಿಗನುಂ ಅಮ್ಮನುಂ ಅಗ್ಗಡಲವರೊಡನೆ ಕಾದಿ
10 ಯೋಧರ ಕಾಳಯ ಗುಡಗವುಂಡನೊಳಗಾದವರು
11 ಕಾದಿಸತ್ತು ಸುರಲೋಕಪ್ರಾಪ್ತರಾದವರು ಮ
12 ಂದರುವಳಿಯ··········

ಮುಂದೆ ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.

14

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ತೊಳಲುಗ್ರಾಮದ ಊರ ಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5×4.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಉತ್ತಮ
2 ಬಿಸಗೆಯ ಆರನೆಯ ಅಂಗಿರಸಂವ
3 ತ್ಸರ ।। ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಬಿಟ್ಟಿಯಗವುಂಡ ಸಿ
4 ರೆಯುಸಸಿಯುರ ಅಳುತ್ತಮಿರ್ದ್ದಲ್ಲಿ.ಇ
5 ಬಿಜಗವುಂಡ
6 ತುರುಗಾಳಗದಿಕಾದಿಸತ್ತಂ
7-8 ಅಕ್ಷರ (ಸವೆದುಹೋಗಿದೆ)
9 ನಾಚಯುಬೂತಯನುಜಿತರಯುನು ಪರೋಕ್ಷವಿನಯುಮುಂ
10 ಗೆದುಕಲ್ಲನಿರಿಸಿದ ।। ಸಿನ್ದಗವುಂಡಗಾವುಂಡಿ ಆಚಂಣ ಆಚರಿಯ
11 ಚಿನುಬೊಮ್ಮೆಯುಗ್ಗೆದ

15

ಅದೇ ತೊಳಲು ಗ್ರಾಮದಲ್ಲಿ ವೀರಾಚಾರಿಯ ಕಾಫೀತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½×3

ಮೇಲುಭಾಗ ಸವೆದುಹೋಗಿದೆ

9 ......ಕಂಬುಕಂಧರೆ ಕೆಳೆಯಬ್ಬರಿಸಿ........ವೀರಗಂಗಪೊಯಿಸಳಗಂ
10 ಪೆಂಪನವದ್ಯು.........ವಿನಯಾರ್ಕಪೊ
11 ಯಿಸಳಜನಪಂ......ಮಾಡಿ ಶ್ರೀವರ್ದ್ಧಮಾನಸ್ವಾಮಿ
12 ಗಳಧರ್ಮತೀರ್ತ್ಥಂ ಪ್ರವರ್ತ್ತಿಸುವಲಿ ಗೌತಮಸ್ವಾಮಿಗಳಿಂ ಭದ್ರಬಾಹುಸ್ವಾಮಿಗಳಿ ಬಳಿ
13 ಪುಟ್ಪದಂತಭಟ್ಟಾರಕರಿ......ಮೇಘಚಂದ್ರ
14 ....ಶ್ರೀಮೂಲಸಂಘ
15 ದ ಬೆಳವೆಯ ಅಭಯಚಂದ್ರಪಂಡಿತರ್ಗ್ಗೆ ವಿನಯಾದಿತ್ಯ ಹೊಯಿಸಳದೇವರು ಶಕ ವರ್ಷ ೯೮೩ ಶುಭ ಕೃತ್ ಸಂವತ್ಸರದ
16 ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣದ ದಾನಾರ್ತ್ಥದೆಮಣ್ಣ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿಕೊಟ್ಟ ಆದರ್ಕ್ಕೆತೆಱಹ
17 ಣವಯ್ದುಹಣವಾರ ಛತ್ತದಿದೇವರಚರುಪಿಗೆ ಇಪ್ಪತ್ತಯರಡುಸಲಗೆಯ ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ
18 ಬಿಟ್ಟದತ್ತಿ ತೊಳ್ಳಲಹಳ್ಳಿಯ ಮುದ್ದಗೌಡನು ತಿಪ್ಪಗೌಡನು ಉರತೆಂಕಲುಯಿರ ಭುಗಾನ್ವಹೊರ
19 ಗೆರಿಯ ಮೂಡಣಭೂಮಿ ಬಿಗ್ಗಗಡ್ಡೆಯಭೂಮಿಯ ಅಭಯಚಂದ್ರಪಂಡಿತರಿಗೆ ಧಾರಾಪೂ
20 ರ್ವ್ವಕಮಾಡಿಬಿಟ್ಟರು ಈ ಧರ್ಮ್ಮವನಾವನೊಬ್ಬನ ......

16

ಅದೇ ತೊಳಲುಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′—0″×2—9″

1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾ ....

(ಛಕ್ಕೆ ಯೆದ್ದುಹೋಗಿದೆ)

2 ಕಮಾಡಿ ಬಿಟ್ಟಂದು.................
3 ನಡಸುವಿರಿ....
4-7 ....
8 ಸ್ವಸ್ತಿಶ್ರೀಮತು ತೊಳಲಬಸದಿಗೆನಾಡು........
9 ....
10 .. ಹಿರಿಯ ಮುದ್ದಗವುಂಡ.. ಗವುಂಡಬಿಳಗ
11 ವುಂಡವುಳುವನಡ . ವುಂಡಲೂರಯ್ವರೊಕ್ಕಲ
12 ....ಉತ್ತರಾಣಸಂಕ್ರಾನ್ತಿಯಂದು ನವಿಲೂ
13 ರಂನೇಮಿಚಂದ್ರಪಂಡಿತರ್ಗ್ಗೆ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಅ
14 ನವಿಲೂರೊಳಗೆ ಆವನಾಗಿ ಬದುಕುವವನು........ಹಣ
15 ವೆಂದು ಹಿಡಿಸಿದವ......ಹಂನೊಂದು
16 ತಲೆಯಂನರಕದಲಳಿವರು । ಗಂಗೆಯತಡಿಯಲಿ ಕವಿಲ
17 ಯಂ ಬ್ರಾಹ್ಮಣರಂ ನೊಯ್ಸಿದಫಳಮನೆಯ್ದುವರು
18 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತಿ ವಸುಂಧರಾಶ
19 ಷ್ಠಿರ್ವರ್ಷಸಹಶ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ

17

ನಾರಣಾಪುರದ ಹೋಬಳಿ ಹಲ್ಲುಮಿಡಿಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4½′×2′

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಕ ವರ್ಷ ೧೧೪೦ನೆಯ ಈ
2 ಶ್ವರಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೧೩ ಆದಂದು
3 ಬಲ್ಲಯುನಮಗ ದೊರೆಯನಬೀರಗಲ್ಲ ಬೊಮೆಯುಸ
4 ಹಣಿಯುವುರವೂರ..........ಡ್ಡಿದ ಪ್ರತಿಷ್ಠೆ ಮಂಗಳಮ
5 ಹಾ ಶ್ರೀ ಶ್ರೀ

———

ಚನ್ನರಾಯಪಟ್ಟಣದ ತಾಲ್ಲೋಕು

18

ಶ್ರವಣಬೆಳ್ಗೊಳದ ಹೋಬಳಿ ಜಿನ್ನೇನಹಳ್ಳಿ ಯಣಪ್ಪಗೌಡನ ಮಗ ಹುಳಿಯಣ್ಣನ ಹುಲ್ಲುವಾಮೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಶ್ರೀ ಶಕವರ್ಷ ೧೫೫೯ ಪ್ರಮಾದೀಚ ಸಂ
2 ವತ್ಸರದ ವೈಶಾಖ ಬಹುಳ ೧೧ ಲ್ಲು ಸ
3 ಮುದ್ರಾಧೀಶ್ವರ ಸ್ವಾಮಿಯವರ ನಿತ್ಯಸ
4 ಮಾರಾಧನೆ ನಿಶ್ಯೋತ್ಸವ ಕೊಳತೋ
5 ಟಮಂಟಪದ ಸೇವೆಗೆ ಪುಟಸಾಮಿ
6 ಶೆಟ್ಟಿಯರ ಮಗ ಚಂನ್ನಣ್ಣನು ಬಿಟ್ಟಜಿ
7 ನೆಯನಹಳ್ಳಿಯ ಗ್ರಾಮಮಂಗಳ
8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

19

ಅದೇ ಹೋಬಳಿ ಕಾಂತರಾಜಪುರದ ಲಕ್ಷ್ಮೀದೇವಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ।
2 ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾ
3 ಸನಂಜಿನಶಾಸನಂ ॥
4 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಗಂಡಭೇರುಂಡ ಮಲಪರೊಳ್
5 ಗಂಡ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ ಮಲ್ಲ ಚಲದಂಕರಾಮ ಹೊಯ್ಸಳವೀ
6 ರ ಬಲ್ಲಾಳದೇವರು ಸುಖಸಂಕಥಾವಿನೋದದಿ ಪ್ರಿ [ಥ್ವಿ] ರಾಜ್ಯಗೆಯ್ಯುತ್ತ
7 ತಮಿರೆ ॥ ತತು ಶ್ರೀಪಾದಸೇವಕರು ಕಬ್ಬಹಿನ ವ್ರಿತ್ತಿಯಅಧಿಷ್ಠಾ
8 ಯಕರು ಮಹಾಪಸಾಯತರು ಪರಮವಿಶ್ವಾಸಿಗಳ್ಸಾಮಿಸಂ
9 ತೋಷಕರುಂ ಸೇವುಣಕಟಕಸುಟಕಾರರುಂ ಸರಣಾಗತವಜ್ರಪಂಜರ
10 ರುಮಪ್ಪ ಬೇಹೂರ ಮೊತದ ಸುಗ್ಗಿಯನಹಳ್ಳಿಯ ಅರಕೆಜೆಯಪೋ
11 ಕೆಯನಾಯಕ ಹೊನಹಲ್ಲ ಮಾದೆಯನಾಯಕ ಕಾಳಿಯನಾಯಕ
12 ಬಾಚಿಹಳ್ಳಿಯ ಬೊಕಯನಾಯಕ ಬೆಳ್ಳೂರ ಮಾಚಯನಾಯಕ ಮೊಂ
13 ಗಳಾಚಾರ್ಯ ಕಸವೆಯನಾಯಕ ಚೆಲುವನ ಮಾಚೆಯನಾಯ
14 ಕ ಅರಸಯನಾಯಕ ಬರಜಿಯನ ಮಾಚಯನಾಯಕ ಮಸಣಿಯ
15 ನಾಯಕ ಕೋಲೆಯಾದಿನಾಯಕ ಬಚನ ಮಾರಯನಾಯಕ ಕೊರೆಯತ
16 ನ ಮಾಚಯನಾಯಕ ಬರೆಯನಮಾರನಾಯಕ ಹಳಹಳನಾಯ
17 ಕನ ಬಚೆಯನಾಯಕ ಬೊಂಮೆರಕಯಿದಾಳದ ಬಂಯಕಕಸವಿಯ
18 ನಾಯಕ ಹೆಗ್ಗಡೆನಾಯಕ ವೈಲೆಯನಾಯಕ ಮಾರದೇವಬಾಲನಾ
19 ಯಕ ಕಾಚೆಯನಾಯಕ ಪಂಮಣನಾಯಕ ಮಾವಿಯನಾಯ [ಕ]
20 ಸಾವುಕನಾಯಕ ಚಿಕಯನಾಯಕ ಮಾದಿಯನಾಯಕ ಬಡಚರಬಿಜ್ಜ
21 ಯನಾಯಕ ವಡುಗೆಯನಾಯಕ ಸನಿಯಮನಾಯಕ ಹೆ
22 ಮಾಡಿನಾಯಕ ಹರಿಯಣನಾಯಕ ಪೂಮಯನಾಯ
23 ಕ ಜವನೆಯನಾಯಕ ವೈಲಯನಾಯ ಕ ವೈಜಯಣನಾಯಕ ಮಾ
24 ಕೆಯನಾಯ (ಕ) ಬವೆಯನಾಯುವೆಯನಾಯಕ ಗುಡೆಯನಾಯಕ
25 ಮಾರತಮನಾಯಕ ಮಲ್ಲೆಯನಾಯಕ ಹರಿಯಪೂರಮಾಚಗೌಡ ಸಿಂ
26 ಗಗೌಡ ಸೋಮೆಗೌಡ ಬದಿಯಗೌಡನಮಾದಿಗೌಡ ಉತ್ತಗೌಡ ಬಯಚಿಗೌಡ
27 ಮಾರಗೌಡ ಮಾದಿಗೌಡ ಅಬಿಗೌಡ ಹಲುವಾಡಿಗಟ್ಟದ ಕುದರೆಯಕೆಂ
28 ಚಗೌಡ ಸಕರಂನಾಯಕರನಾಯಕ ಮಲ್ಲಗೌಡ ಕೇಸಿಯಹಳ್ಳಿಯಬಾ
29 ಹುಬಲಸೆಟ್ಟಿ ಪಾರಿಸಶೆಟ್ಟಿ ಬಿಜೆಶೆಟ್ಟಿ ಅವರ ಪುತ್ರರು ಬಲ್ಲಗೌಡ ಬ
30 ಸವಗೌಡ ಮಾಚೆಯ ಭರತಯ ಮಾದಯ ಅಳಿಯ ಮಾಚಯ ಉತ್ತ
31 ಗೌಡನ ಮಾರಯಪಾಪಯ ಚಿಕ್ಕತಮ್ಮ ಬಿರಿಸೆಟ್ಟಿಯಮಗಳಲಗಾ
32 ಡ ಚಿಕಗೌಡ ಸೋಮಗೌಡ ಚಣ್ಣಯಗೌಡ ಮಾರಗೌಡ ಕಸವಗೌಡ ಶ್ರೀಮನ್ಮಹಾ (ಮಂ)
33 ಡಳಾಚಾರ್ಯರು ರಾಜಗುರುಗಳು ನಯಕೀರ್ತಿಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರು ನೇಮಿ
34 ಚಂದ್ರಪಂಡಿತದೇವರು ಬಾಳಚಂದ್ರದೇವರು ನಯಕೀರ್ತಿದೇವರ ಗುಡು
35 ಗಳು ಬಾಹುಬಲಿಶೆಟಿ ಪಾರಿಸಸೆಟ್ಟಿ ಮಾಡಿಸಿದ ಎಕ್ಕೊಟಿಜಿನಾಲಯ
36 ದ ಪದ್ಮಪ್ರಭದೇವರ ಅಷ್ಟವಿಧಾರ್ಚನೆಗೆ ಪೂರಮುಂದೆ ಅರಿಯಮಾರೆ
37 ಯನಾಯಕ ಕಟ್ಟಿಸಿದ ಕೆಱೆ ಅ ಕೀಳೇರಿಯ ಗದ್ದೆ ಆಮೂಡಲು ಸುತ್ತಲು ನಟ್ಟ

9

38 ಬೆದ್ದಲೆಯಾ ಹಿರಿಯ ಕೆಱೆಯ ಮೊದಲೇರಿ
39 . . . . . . ಗಡೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ವಯಿ . . .
40 ಬೊಮ್ಮಯನಾತವೆಯಸಾ . . . ಸೇನಬೋವ ಸಾಮಂತ . . .
41 ಪೂರ್ವಕಂಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯಿ ಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ
42 . . . .

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

20

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೀಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಚಂದ್ರಶೇಖರ ದೇವಸ್ಥಾನದಮುಂದೆ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4′×4′

1 ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗೆ ಚಂದ್ರಚಾಮರಚರಾಯವೇ । ತ್ರೈಲೊಕ್ಯ
2 ನಗರಾರಂಧ ಮೂಲಸ್ತಂಬ [ಛಾಯ] ಷಂ [ಶಂ]ಭವೇ । ಶ್ರೀಮನುಮಹಾಮಂ
3 ಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯ
4 ಕುತ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡಯುಸಾ
5 ಯುಸುಲಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸಂಕಮಲ್ಲ
6 ಶ್ರೀಮತು ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣ ವೀರನಾರಸಿಂಗದೇವನ ರಾಜ್ಯ
7 . . . . . . ತಿರುವಂಣಾಮಲೆ . . . ಲರಾಜ್ಯಂಗೆಯುತ್ತ
8 ವೂ . . . . . .
9 ಯ ಮೂಗ ಡೆಯ ಗದೆಯಲಿ ಬಿಕನಹಳಿಯ ಬಸವನಮಗ ತೊ
10 ಳುವನಾಗಯಕದಿಕಲಿಗೆದ ಯಿ ಕಲ್ಲಮಡಿದ ಬಸವನಳಿಯ
11 ನಾಗೊಜನಮಗ ವೀರೋಜ

21

ಅದೇ ದೇವಾಲಯದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4′×3′

1 . . ಗೊಂಡ ಶ್ರೀವೀರನಾರಸಿಂಗದೇವನು . . ರಾಜ್ಯಂಸ್ವಸ್ತಿ
2 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಆಶಾಢಸುಧ . . . .

ಹಳೆಯಊರಲಿ
4 ಗೆ . . . ಗೊಂಡು
(ಬಾಕಿ ಸವೆದುಹೋಗಿದೆ.)

22

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ರಾಮನಹಳ್ಳಿ ದಾಖಲೆ ಬಾರೆಹಳ್ಳಿಯ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–3″ × 2′–6″

1 . . . . . . ವೀರಥಯಿರ
2 . . . . . . ತೆಂಗಡೆಯು ಸ
3 ರ್ವಮಾನ್ಯವ ರಾಮು
4 ಲಿಂಗಗೆ ಸೂರ್ಯ ಚಂದ್ರ ಉಳಂ
5 . . . . . . ಯಿದಕೆ ಆವನೊ

6 . . . . . . ತಪ್ಪಿದಲ್ಲಿ ತಿಕದೊಳಗೆ
7 ಆಳಿಹಿದಾತನ ಅಮ್ಮ
8 ನ . . . . . . ಬರು ಹೊಲೆಯರು
9 ಕೈಕೊಂಬರು ಆತನ ತಿಕದೊಳಗೆ
10 ಮಾದಿಗ ಹಟ

23

ಅದೇ ಹೋಬಳಿ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನ ಓಣಿಯಲ್ಲಿ ನಟ್ಟಿರುವ I ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5′–0″×3′–6″

1 ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ
2 ಮಣ್ಡಳೇಶ್ವರಂ ಶ್ರೀ ಮದ್ವೀರಬಲ್ಲಾ [ಳ] ದೇವರು ದೋರಸಮುದ್ರದ್ದಕ್ಷನೆಲೆವೀಡ ನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ

3 ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ಕೀಲಕಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸುದ್ಧ ದಶಮಿ ಆದಿವಾರದಂದು ಬೆಳತೂರಗುಂ
4 ಡಿ ತಡಿಗೆ ಕೊಂಬೇಳುಮಲೆಯಿನಿಸುವೆದೂ ? ಸನಿಸಿಬ್ಯೆದಲ್ಲಿಗೆ ಅರಸಿನಗುಪ್ಪೆಯು ಗೊಡ್ಡೆಯನ
5 ಮಾಚಗೌಂಡ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಲಿಗೆ ಬಲ್ಲಾಳದೇವನುಂ ಕೂಸ ಎಜಿಯಂಣನುಂ ಇಂಗುಳದ ಅಶೇಷ ಮಹಾಜನಂಗಳುಂ
6 ತಳಿಗೆ ನಾಡ ಸಾಯಿರಭೂಮಿಯುಂ ಹೆಐವೂರ ಮೂವತ್ತುಂ ಒಂಥತ್ತು ಮಾನಸಕೊಂಡುಗಳುಂ ಇದ್ದು ಹಾಗಂ ಬೆಳೆಯು ಕೆಯ್ಯಂ ಬಿಟ್ಟರು
7 ಮಾಚಗೌಂಡಗೆ ಹಾಗನುಳ್ಳ ಬಂಮಗೌಂಡಗ ಬೇಳೆ ಅನ್ತು ಹಾಗಬೇಳೆಯುಂ ವೀರದತ್ತಿ ಯಾಗಿಬಿಟ್ಟರು ಈ ಭೂಮಿಸಲ್ಲದೆಂ
8 ದೋದಿದವರಪೋಲೆ ಅವರಿವರ ಹಗೆಯನಟಿಸುವು ? ....

24

ಅದೇಸ್ಥಳದ II ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5′×3½′

1 ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
2 ಸ್ತಂಭಾಯ ಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ
3 ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಹಲಸಿಗೆ ಹಾನುಂಗಲು ಉ
4 ಚ್ಚಂಗಿಗೊಂಡ ಗಂಡ ವೀರಭುಜಬಲಗಣ್ಣನ ಸಹಾಯಸೂರ ಶನಿವಾರಸಿದ್ಧಿಗಿರಿದು
5 ರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮನಿಸ್ಸಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಬಲ್ಲಾಳದೇವರು ಪ್ರಿಥ್ವಿರಾ
6 ಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಹಾಲವರೆಯ ಅರಸಿನಗುಪ್ಪೆಯಲುಬಯಚಯಗೌಡನಮಗಮಾ
7 ರೆಯಗಂಗವೆಗ್ಗಡೆವೂರನಿಱುದು ಹೆಂಡಿರುಡೆವುರ್ಚುವಲ್ಲಿಹಲಬರಂ ಕೊಂದು
8 ·······ನೇರಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಂ

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ಅದೇಸ್ಥಳದ III ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5′×2′

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾ ಮಂಡಳೇಸ್ವರ ತ್ರಿಭುವನ
2 ಮಲ್ಲ ತಳಕಾಡು ಗೊಂಡಭುಜಬಳ ವೀರಗಂಗಪೊ
3 ಯ್ಸಳದೇವಗಂಗವಾಡಿ ತೊಂಭತ್ತಾಱುಸಾಸಿರಮು
4 ಮಂಸುಕಸಂಕತಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆಯು
5 ರಿಸಿನಗುಪ್ಪೆಯ ಹೆಮಾಡಿಗವು (ಡ) ನಮಗಳು ಮಾ
6 ಳಗೌಡಿ ರಾಜಗವುಡನ ಮದವಳಿಗೆ ಸುರಲೋಕ
7 ಪ್ರಪುತೆಯಾದಳು ॥

ಎಡಭಾಗದಲ್ಲಿ

8 ಹೆಮಡಿ
9 ಗವುಡ
10 ರಾಜಗ
11 ವುಡಗೆ
12 ಯಾಕಡು
13 ಯಾವಂ
14 ಯಾಕವೆ
15 ಯಡೆಯು ?
16 ಕೊಟಗುಂ

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ಅದೇ ಗ್ರಾಮದ ಆಗ್ನೇಯದಿಕ್ಕಿನ ದೊಡ್ಡ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 1′–6″×1′–8″

1 ಶುಭಮಸ್ತು
2 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂ
3 ದ್ರಚಾಮರಚಾರವೆ । ತ್ರೈಲೋಕ್ಯನ
4 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
5 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾ
6 ಹನಶಖವರುಶ ೧೬೬೩ನೆಯ ಸಲುವ
7 ದುಂದುಭಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ೧೦ ಲು
8 ಶ್ರೀ ಮತುಸಂತೆಬೆಂನೂರ ಸೀತಾ
9 ರಾಮಪ್ಪನಾಯಕರು ಬೆಂಡುಗಸೀಮೆ
10 ಅರಶಿನಗುಪೆ ದೊಡ್ಡಯಗೌಡಗೆ ಕೊಟ್ಟ
11 ಗದ್ದೆ ಖ F ಚೇನಗದ್ದೆಖ ೨೫ ಅನ್ತು ಗದೆಖ ೩೪ ಉ
12 ಭಯಂ ಗದ್ದೆ ೩೫ ದೇವರ್ಗಂ ಸ್ವಾನಕೊಟ್ಟೆವು

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ಅದೇ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮರಡಿಯ ಕೆಳಗೆ ಪಾಳುಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಕವರ್ಷ
2 ೧೬೪೦ನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾ
3 ವಣ ಶು ೧೧ ಸೋ । ದಂದು ಅಯಿಗೂರ
4 ಗಾವುಂಡನಮಗ ಮೋಕಿಯಣ್ಣನು ತುಱು
5 ವಬೇಡರು ಹಿಡಿದಹುಯ್ಯಲಲಿ ಹರಿದು
6 ಕಾದಿ ಸುರ ಲೋಕಪ್ರಾಪ್ತನಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಚಿಕ್ಕಮಗಳೂರು ಕಸಬಾ ಹೋಬಳಿ ದಂಟರಮಕ್ಕಿ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4′–3″×2′–6″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಪ್ರಿಥಿವೀರವಲ್ಲಭ ಮಹಾರಾ
2 ಜಾಧಿರಾಜಯದುಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಲಪರೊಳ್ಗಂಡ
3 ......ಬಲ್ಲಾಳದೇವರಸರು ದೋರಸಮುದ್ರದಲು ಸುಖಸಂ
4 ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಗೈಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಬಿಂ
5 ತಿಮಕ್ಕಿಯತುಟುವಹುಯಲ ಲು......ಱಿದು ನ್ಯೇಮೊಜಂ ಸು
6 ರಲೋಕಪ್ರಾಪಿತನಾದ ನಾತನ ತಮ್ಮಂ ದಾಮೊಜಕಲ್ಲನಿಲಿ
7 ಸಿದ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅಂಬಳೆ ಹೋಬಳಿ ಅಂಬಳೆ ಗ್ರಾಮದ ನೈರುತ್ಯದಲ್ಲಿ ಹುಲಿಕಲ್ಲು ಬಂಡೆಯಮೇಲೆ

1 ಮಾದಿಗವುಂಡ
2 ಚಲದಂಕರಾವ ಕರಿಯಮಾದಿವೋಜ ಚಂಡೊಜಂ ಬರೆದಂ
3 ಬಿರುದರಗಂಡ

ಪಕ್ಕದ ಬಂಡೆಯಮೇಲೆ

1 ಮದಿವೊಜನಮಗನು
2 ಮಸಣಯಗವ
3 ಚರಿಸ ೧ ಬಿಜಗದ್ದೆ

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ಅದೇಹೋಬಳಿ ಮುಗಳವಳ್ಳಿ ಗ್ರಾಮದ ಚನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮೂಲವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

1 ಸರ್ವ್ವಜಿತು ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಬ ೭ ಲು ಕೇಶವಶೆಟ್ಟಿಯರು ಚನ್ನಿಗರಯನ ಪ್ರತಿಷ್ಟೆಮಾಡಿ ನಿಲಿಸ್ತನು ಸುಬಮಸ್ತು

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ಅದೇ ಮುಗುಳವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಿಣ್ಣೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ಶ್ರೀ ವೀರ
2 ಬಲ್ಲಾಳದೇವರು ಪ್ರಿಥಿವೀರಾಜ್ಯಗೆಯ್ಯುತ್ತಲು
3 ವಿರೋಧಿಕ್ರತು ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೩ ಬು
4 ಧವಾರದಂದು ಪೂರತುಟುವ ಕಳ್ಳರು
5 ಕೊಂಡುಹೋಹಲ್ಲಿ ಬೋವಗವುಡನ ಮ
6 ಗ ಕೂಚಗವುಂಡ ಕಳ್ಳರನಿಱಿದು ದೇವ
7 ಲೋಕಕ್ಕೆ ಸಂದಂ ಆತನ ತಮ್ಮ ಮಾರಗವುಂ
8 ಡ ನಿಲಿಸಿದಕಲು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ವಸ್ತಾರೆ ಹೋಬಳಿ ಗೌತಮೇಶ್ವರ ಗ್ರಾಮದ ಗೌತಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

1 ಸ್ವಸ್ತಿ ಶಕವರ್ಷ ೯೫೬ನೆಯ ಕ್ರೋಧಿ ಸಂವತ್ಸರಂ ಪಲ್ಗುಣದ ಸುದ್ಧ ಪಂಚಮಿ ಸೋಮವಾರದಂದು
2 ಶ್ರೀ ಮನ್ಮಾರಸಿಂಘಸೇನವಾರಂ ಕೂರಿದವಳ್ಳಿಯ ಪತ್ತುಮಣ್ಣ ಇಟ್ಟಗದ್ದೆಯ ಒತ್ತಲಾದ ಭೂ
3 ಮಿಯುಂ ಕೈಕೇಸ್ವರದ ಸ್ವಯಂಭೂ ದೇವರ್ಗ್ಗೆ ಎರಡುವಡದ ಬಳನಬಿಟ್ಟ ॥ ಮುನ್ನ ವಾಮನಯ್ಯ ಭೂಮಿ ಎರಡು ವಡ್ಡವಾ ಗಂಡರೊಳ್ಗಂಡ ಸೇನವಾರ ಬಳನಿಳಿಹಿಬಿಟ್ಟ

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ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿರುವ ಭೈರವ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

1 ವಿರೋಧಿ ಸವತ್ಸರ ಜ್ಯೇಷ್ಠ ಸುಧ ೫ ಆರವಂದುಗಾತ
2 ಯಗಳು ಭೈರವದೇವರ ಪ್ರತಿಷ್ಠೆಯ......
3 ....

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ಅದೇ ದೇವಸ್ಥಾನದ ಪುಷ್ಕರಿಣಿಯ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಂಬದ ತುಂಡುಕಲ್ಲು

1 ಜಂಬೂದ್ವೀಪದೊಳದು ತಾಂಗಂ(ಭೇ)ರತ ವೆರಸುನೆಗಳ್ದ ಕೈಕೇಸ್ವರದೊಳು ಸಂಧು ನೆಲಸಿಪ್ಪನದೞಿಂ ದಿಂಬಾಗಿರೆ ಕೂಡ್ಡಿವಳ್ಳಿಯೆಂಬುದುಗ್ರಾಮ ॥ ಶಿವನಿಳ

2 ಯದಿನ್ದಪೊಱಮಟ್ಟುವೇಗದಿ ಪೋಗಿ ವಾಮನಯ್ಯನ ಕೆಯ್ಯಂ ಕ್ರಮದಿನ್ದಮೇವಪ್ಪಷಧನ ನವಯವದಿಂ ನೋಡಿಕಂಡು ಕಡುಮೂರ್ಖತೆಯಿಂಮೆಱೆ

3 ಕೋಲಕಳೆದುಕೊಳ್ಳುತ ಬಱಸಿಡಿಲೆಱಪಂತೆ ಬನ್ದು ವಾಮನಭಟ್ಟಂ॥ ಕಱುಪಿನ್ದಮೆಯ್ದು ಪೊಯ್ಯಲುಕಱಕಣ್ಣಸರಣ್ಯಯೆಂದು ಬಿದ್ದುದು ವೃಷಭಂ ॥

4 ಅತ್ತಲು ವೃಷಭನಪ್ರಾಣಂ ಮತ್ತೆನಿಸದೆ ಪೋದುದಮರವಾಸವನ್ನೈದಲು । ಇತ್ತಲು ದೇಹಂಬಿದ್ದೊಡೆ ಎತ್ತಿನಮಣ್ಣೆಂಬುದಾದುದಂದಿಂದಿತ್ತಲು ॥

5 ಪರುಕಿಸದಾಪಾರ್ಶ್ವನಡೆದು ಪರಮಾರ್ತಂ ಕೊಂದಳಿನ್ನು ಮುಂಗುತೆಯ ತಾನೆರಡಿಲ್ಲದೆಂಬ ನಾಳ್ನುಡಿಪೊರೆದು ದಿದರ್ಕಮನ್ದನ್ದುವಾಮನಭಟ್ಟ । ಊರಮಹಾಜ

6 ನಮೆಲ್ಲಮನೋರಂತಿರೆನೆರಹಿತನ್ದುವಾಮನಭಟ್ಟಂ ॥ ಪಾರದೆಸ್ವಯಂಭುದೇವರ್ಗೆ ಧಾರಾಪೂರ್ವದಿನೆರಡುವಡ್ಡದಕೆಯ್ಯ ॥

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ಆಣೂರು ಹೋಬಳಿ ಆಣೂರು ಗ್ರಾಮದ ಸುಗ್ಗಿಮಂಟಪದ ಮುಂದಿರುವ
1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4"×3"

1 ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ

2 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮ ಮ

3 ಹೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾರಕಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ

4 ಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತಚೂಡಾಮಣಿ ಮಲೆರಾಜಮಲಪರೊಳುಗಂಡ ಕದ

5 ನ ಪ್ರಚಂಡನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಚೋಳ

6 ರಾಯಸ್ಥಾಪನಾಚಾರ್ಯ ಮಗ (ರ) ರಾಜ್ಯನಿರ್ಮೂಳತುಷಾರಪಾಂಡ್ಯರಾಜ್ಯ ಪ್ರತಿಷ್ಟಾಚಾರ್ಯ್ಯ ನಿಸ್ಸಂಕ

7 ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಸನ ಶ್ರೀ ವೀರನಾರಸಿಂಹ್ವದೇವರು ಧೊರಸಮುದ್ರದಲು ನೆಲವೀಡಿನಲು ಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರ

8 ಲು ಆಳುವಳಿಯ ಬೈಚಯನು ವಸುಧಾರೆಯವರು ಮಱವಳಿಗೆ ಬಂಡಲ್ಲ ಮಾಂಜಿಬಂದುವೈರ

9 ಸಿಚಿತ್ತರಳ್ಳಿಯ ರಾಮಯ್ಯನಸಾವೊಪ್ಪಿಕಿಹಿಂದಿಕ್ಕಿಕೊಂದುಃಕಾದಿದಲಯಾವೂರಂಮುಱಿವಂದುಶಕವ

10 ರುಶದ ೧೨೧೧ ಸರ್ವ್ವಧಾರಿ ಸಂವತ್ಸರದ ಆಶಾಡಸು ೧೫ ಮಂಗಳವಾ(ರ)ದಂದು ಯಾಣೂರಹ

11 ಳ್ಳಿರಾಜನ ಪುರುಷನತಂಮ ಬಂನನುಃಹೊಕಾಡಿಬಿದಲಯಾಯಾಣೂರ್ರಾವಿರಂಹೆಚೆಟದಿಬಾಡೆ

12 ಹಳ್ಳಿಯನು ಸರ್ವಮಾನ್ಯಮಾಡಿ . . . ರ್ವ್ವಡೆದುವೊಂದ . . .

13 ಅ

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ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು

2 ಕೊಂಗುನಂಗಲಿಬನವಾಸೆಹಾನುಂಗಲುಗೊಣ್ಡಭುಜಬಳವೀರ ಹೊ

3 ಯ್ಸಳ ಬಲ್ಲಾಳುದೇವರು ಶ್ರೀದೋರಸಮುದ್ರದಲು ಸಂಕಥಾವಿನೋದದಿಂ ಪ್ರಿಥ್ವೀರಾಜ್ಯ

4 ಗೆಯ್ಯುತ್ತಿರಲು ತಳಿಗೆನಾಡು ಸಾಯಿರಭೂಮಿಗೆಯಂಕಲಮಂದೆ ಆ

5 ಣೂರು ಹೊಲಸವಂ ಭಗುತಿಯ ಬಸವಯ ಮಾಚಗವುಡು

6 ಬವರದಲು ಕಾದಿಬಿದ್ದರೆ ಆಣೂರರೂನ್ದುಗದ್ದೆಯ ಇಕ್ಕಿದ

7 ರು ಮನ್ಮಥ ಸಂವತ್ಸರದ ವೈಶಾಖ ಸುದ ೧೧

8 ವಡವಾರ ಆತನ ಮಕ್ಕಳು ಚಟ್ಟಿಯುನುಂ ಹಿರಿಯ

9 ಬವರಬಮಯನುಂ ಪ್ರತಿಪಾಳಿಸಿ

10 ದರು

11 ಆಣೂರ ಧರ್ಮಾಚಾರಿ

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ಅದೇ ವಸ್ತಾರೆಹೋಬಳಿ ಕೋಟೆವೂರು ದಾಖಲೆ ಹುಣುಸೆಮಕ್ಕಿಯ ಊರುಬಾಗಿಲು ಮಂನೀರ
ಕಟ್ಟೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಡಭುಜಬಳವೀರ ಗಂಗ

2 ಬಿಟ್ಟಿಗ ಹೊಯ್ಸಳದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತಾಱುಸಾಸಿರಮುಮನಳುತ್ತಮ್ ಪ್ರಿತ್ವಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಂ

3 ಸ್ವಸ್ತಿಶಕ ವರಿಷ ೧೦೫೪ನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ವೈಶಾಖಮಾಸದ ಸುದ್ಧ ಪಂ

4 ಚಮಿ ಬುಧವಾರದಂದು ಬಿಟ್ಟಿಗ ಹೊಯ್ಸಳದೇವರು ಬಯಲುನಾಡನಮೇಲೆತ್ತಿ ಹೆನ್ನೆರಡುಬೀಡ ಕಿಡಿಸಿ

5 . . . . . . ಚಂದ್ರಪ್ರಭ . . . . . .

6 ಮ್ಮಂ ಸುಪುತ್ರಂ ಕುಲದೀಪಕ (ನೆನಿಸಿ)

7 ಹುಣುಸೆವಕ್ಕಿಯ ಸತ್ತಿವೆರ್ಗ್ಗಡೆ ಮನೆಗೆ

⁸ ಮಂತ್ರಿ ಮೊನೆಗೆ ಬಂಟನೆನಿಸಿ । ಅನ್ತಾಬ್ಬ

⁹ ನ ಪ್ರಸ್ತಾವದಲು ಹನ್ನೆರಡು ಬೀಡಿನಲಜಿದು ಬಿ

¹⁰ ಬ್ಬ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಖಾಂಡ್ಯದ ಹೋಬಳಿ ಖಾಂಡ್ಯದ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವಸ್ಥಾನದ ಒಳಗಡೆ ನೆಟ್ಟ ಹಿಂದೆ ಮುದ್ರಣವಾದ ಚಿಕ್ಕಮಗ ಳೂರು ತಾಲ್ಲೋಕು 77ನೆಯ ಶಾಸನದ ಕಲ್ಲಿನ ಬಲಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶ್ರೀ ಪ್ಲವಂಗ ಸಂ
2 ವತ್ಸರದ ಉತ್ತರಾ
3 ಯಣ ಸಂಕ್ರಮ
4 ಣದಂದು ಲಕ್ಷ್ಮಯ್ಯ
5 ನಳೆಯ ದೇವಣನು
6 ಹಿರಿಯತುಂಬು
7 ಳೆಯ ಶ್ರೀಮತು ವೀ
8 ರ ಬಲ್ಲಾಳದೇವರ ಕ
9 ಯ್ಯಲು ಧಾರಾಪೂ
10 ರ್ವ್ವಕಂ ಮಾಡಿಸಿಕೊಂ
11 ಡು ಯಗ್ನಿಷ್ಟಗೆಯ
12 ಮಠಕ್ಕೆಬಿಟ್ಟ ದೇ
13 ವ ದಾನ ಯೀದಾನ
14 ವ ನಳಿದವನು ಶ್ರೀ ತುಂ
15 ಗ ಭದ್ರಾದೇವಿಯ ತ
16 ಡಿಯಲು ಕವಿಲೆಯ
17 ಕೊಂದ ಪಾಪ ಮಂಗಳ
18 ಮಹಾ ಶ್ರೀ ಶ್ರೀ
21 ದ ಕೇಸವ ಹೆಬ್ಬಾರುವ
22 ನೊಳಗಾದ ಮಹಾ
23 ಜನಂಗಳು ಎಡವಲ
24 ಯಪ್ಪತ್ತಱ ಸಮನ್ತಪ್ರ
25 ಭುಗಾವುಂಡಗಳು
26 ಬ್ರ್ಹಹಧರ್ಮ ಅ . . . .
27 ನುವಸೀಧರ್ಮಕ್ಕೆ ಮೊ
28 ತಾಗಿನಡಸುವರು
29 ದೆಧರ್ಮವ ನರ
30 ಕ್ಷವಾಗಿ ನಡೆಸದೆ ಕಿಡಿಸಿದ
31 ರೀ ಸ್ಥಳದಲುಸಾವಿರ ಕವಿ
32 ಯವಂ ವೇದಾ (ಪಾರಗ)
33 ರಪ್ಪ ಬ್ರಾಹ್ಮಣರು
34 ಮಂ ಕೊನ್ದ ಪಾಪವಕ್ಕುಂ
35 ಕುಮಾರ ಲಕ್ಷ್ಮಿಧರದಂ
36 ಣಾಯಕಂ ಸ್ತಿರಂಜೀ
37 ವಿಯಪ್ಪ ಮಂಗಳಮ
38 ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಕಲ್ಲಿನ ಎಡಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

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1 ಕ್ರೋಧನ ಸಂವತ್ಸ
2 ರ ಚೈತ್ರಸು ಸುಕ್ರ . . .
3 ಮನ್ಮಹಾ ಪ್ರಧಾನಂಬಾ
4 ತ್ತರ ನಿಯೋಗಾಧಿಪ . . .
5 ಹಾಪಸಾಯ್ತಕ
6 ಲಕ್ಷ್ಮೀಧರ ದಂಣಾ
7 ಮಾರ್ಕಂಡೇಯ
8 ಜನಾರ್ದನದೇವರ[ಶ್ರೀಕಾರ್ಯ]
9 ಕ್ಕೆ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ಮೊ
10 ದಲಾಗಿ ಯಾ . . . . .
11 ಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾ . . . .
12 ಯಾಗಿ ನಡವಂತಾಗಿ ಬಿ . . .
13 ಯದ ಹೊದಕೆಗೂಡಿದ . . .
14 ಯದೊಳಗೆ ಗದ್ಯಾಣ . . .
15 ದಿ ಮೂರ ನಿಳಿಹಿ ಕೊ
16 ಟ್ಟರು ಯೀಹೊಂವನು [ತಳಿ]
17 ಗೆ ನಾಡಹತ್ತು ಮಂ [ದೆ]
18 ಸಾಯಿರ ಭೂಮಿ
19 ಸಮಸ್ತ ಪ್ರಭುಗ
20 ಅಗ್ರಹಾರ ಖಾಂಡೆಯ

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ಕಡೂರು ತಾಲ್ಲೂಕು ಕಡೂರು ಕಸಬೆಯಲ್ಲಿ ಉಡಪಿಗೆ ಸೇರಿದ ಪುತ್ತಿಗಿ ಮಠಾಧಿಪತಿಗಳಲ್ಲಿ ಸಿಕ್ಕಿದ ಸನ್ನದು.

ಉಡುಪಿ ಶ್ರೀ ಕೃಷ್ಣದೇವರಿಗೆ

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೨ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಮಾಘ ಶು ೩ ಸೋಮ ವಾರದಲೂ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹಿಶೂರಮಹಾಸಂಸ್ಥಾನಮಧ್ಯದೇದಿಪ್ಯಮಾನಾವಿಕಲಕಳಾನಿಧಿಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿಪಾಲ ಪ್ರಮುಖ ನಿಖಿಲನಿಜರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದೆಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಚಂಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಶ್ರೀಮುಮ್ಮಡಿ ಚಾಮರಾಜ ಮಹೀಪಾಲ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಿಕಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್‌ಶಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಕುಟುಂಬ ಸಮೇತರಾಗಿ ಸಪರಿವಾರ ಸಾಮಾತ್ಯಸಾಶ್ರಿತ ವಿದ್ವಜನರಾಗಿ ಚತುರಂಗ ಸಮೇತರಾಗಿ ಹಾನರಬಲ್ ರಸಿಡೆಂಟು ರಾಜಶ್ರೀ ಕೋಲ್‌ಸಾಹೇಬ್ ಬಹದ್ದೂರವರು ಸಂಗಡ ಬರುತ್ತಿರಲಾಗಿ ಶ್ರೀ ಉಡುಪಿ ಮಹಾಕ್ಷೇತ್ರದಲ್ಲಿ ಚಿತ್ರ್ಯಸಿ ಶ್ರೀ ವಿಶ್ವಪ್ರಿಯತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳವರ ಪರ್ಯಾಯದಲ್ಲಿ ಸಮುದ್ರ ಮಧ್ವಸರೋವರ ತೀರ್ಥಸ್ನಾನ ದೇವತಾಸಂದರ್ಶನ ಸೇವಾಕಾಣಿಕೆ ನವರತ್ನಾಭರಣಗಳನ್ನು ಗಜಾಂದೋಳಿಕಾಶ್ವಾದ್ಯನೇಕ ವಾಹನಂಗಳನ್ನು ಸಮರ್ಪಿಸಿ ದೇವರ ನಿವೇದನಾದಿ ನಿತ್ಯೋತ್ಸವಾರ್ಥವಾಗಿ ಪ್ರಾಗಾರಭ್ಯದಿಂದ ದಿನಗಟ್ಲೆ ನಡೆಯುತ್ತಾ ಇದ್ದದ್ದು ನಗರದ ಬಹದರೀವರಹಾ ೨ ವರಹಾ ಈ ದಿನ ಅಧಿಕ ಪೂಜೋತ್ಸವಾದಿಗಳು ನಡೆಯತಕ್ಕಬಗೆ ಅಧಿಕ ೧೩ ಹದಿಮೂರು ವರಹಾ ಉಭಯಂ ದಿನ ವೊಂದಕ್ಕೆ ಬಹದರಿವರಹ ಹದಿನೈದು ವರಹಾದಲ್ಲೂ ವರ್ಷ ಒಂದಕ್ಕೆ ಬಹದರೀ ೫೪೦೦ ಐದುಸಾವಿರದ ನಾನೂರು ವರಹಾ ಪ್ರಕಾರ ವರ್ಷಂಪ್ರತಿಯಲ್ಲೂ ನಗರದ ಕಚೇರಿ ಇಲಾಖೆಯಿಂದ ಕಸಬೆ ನಗರದ ಪವಜುಮೈಕಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣವಾಗಿ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಬರಸಿ ವೊಪ್ಪಿಸಿದ ಸಾಧನ ॥

ಶ್ರೀಕೃಷ್ಣ

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ಕಡೂರು ಕಸಬಾಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದಿಣ್ಣೇಮೇಲೆ ಹಾಳುಗುಂಡಿಯಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′-6″×1′-9″

1 ಸ್ವಸ್ತಿಜಯಾಭ್ಯುದಯ ಶಾಲಿ
2 ವಾಹನಶಕ ವರ್ಷ ೧೪೭೭
3 ನೆಯ ಆನಂದ ಸಂವತ್ಸರ . . .
4 . . . ಶುಕ್ರವಾರದಲು ಶ್ರೀಮ
5 ನ್ಮಹಾ ರಾಜಾಧಿರಾಜ ರಾಜಪರ
6 ಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ
7 ಸದಾಶಿವರಾಯರ ಅಳ್ವಿಕೆಯ
8 ಲು ರಾಜಗವುಣ್ಡನ ಮಗ ಕಳ್ಳ
9 ರಕೂಡೆ ಕಾದಿ ಪ . . . .
10 ಸತ್ತು ಸುರಲೋಕಗತನಾ
11 ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಮಲಿದೇವಿಹಳ್ಳಿ ಬೆಟ್ಟದಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರಯಿಲೋಕ್ಯನಗರಾ
2 ರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
3 ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀ
4 ಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಸಮ್ಯುಕ್ತ್ವಚೂ
5 ಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲೆಪರೊಳ್ಗಂಡನಸಹಾಯಶೂರ
6 ರಾಯಶಿರಸೆಲ್ಲಂಬಿರುದಂಕಭೀಮಂ ಚಲದಂಕರಾವ
7 ನಿಶ್ಯಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳವೀರ ಬಲ್ಲಾಳದೇವರು
8 ಸುಕಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ತತ್ಪಾದಪದ್ಮೋ
9 ಪಜೀವಿಗಳಪ್ಪ ನಾಗಿಗಾವುಂಡನಮಗ ಹೊನ್ನಗಾವುಂಡಂ ನಾಗೇ
10 ಶ್ವರ ದೇವಾಲಯಮನೆತ್ತಿಸಿ ಆ ದೇವರ ಅಂಗರಂಗಭೋಗಕ್ಕಂ
11 ಹಿರಿಯ ಕೆಱೆಯಕೆಳಗೆ ಹಿರೆಯತೂಬಿನಗದ್ದೆ ಮತ್ತರೊಂದು
12 . . . . . . ಮಹಾಜನಗಳೊಪ್ಪಿತದಿಂ
13 . . . . . . ಎಲೆ . . . ಟದಉ
14 . . . . . .
15 ಮತ್ತಂ ಆ ದೇವಾಲ್ಯದಹಿಂದೆ ಥೆದ್ವಲೆ . . . . . .
16 . . . . . . ಬಿಟ್ಟಮನೆಅಱು
17 ರಿಮಾಣದಲು . . . . . .

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

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ಬೀರೂರು ಹೋಬಳಿ ಹಿರಿಯಂಗಳದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′-6″×2′-3″

1 ಶ್ರೀಮತು ತಾರಣಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ೫ ಸೋಮವಾರದಂದು
2 ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರಸರು ರಾಜ್ಯಂಗೈವಲಿ
3 ಹಿರಿವುರದ ಪೂರಟವಿನೊಳುತುಱುಹರಿವಲ್ಲ ಬಳೆಗಾಱ
4 ಮಲ್ಲಯನಿದಿರಾನ್ತರ ನಿಱಿದು ಸ್ವರ್ಗತನಾಧ ಕಲ್ಲನಿಲಿ
5 ಸಿದಾತ ತಮ್ಮಯ್ಯಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಇಂಗಳದ ಕೆರೆಯಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5′-1″×2′-6″

ಹಳೆಗನ್ನಡ ಅಕ್ಷರ

1 ಸ್ವಸ್ತಿಸಕ ಕಾಲ ೨೩೨ . . . . . .
2 ಸ್ವಸ್ತಿಕಿಱಿಇಙ್ಗಳದ ತಮ್ಮ
3 ಗವುಣ್ಡನು ಪುಲಿಯನಿಱಿದು . . .
4 ಸತ್ತೊಡೆ ಗಙ್ಗಪೆರ್ಮ್ಮಾಡಿಮೆ
5 ಚ್ಚಗೊಟ್ಟುದಯ್ಗುಳಕಬನಿಇ
6 ದಾನಟಿದೋನ್ ವಾರಣಾಸಿಯ
7 ನಟಿದೋನ್ .

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ಸಕ್ಕರೆ ಪಟ್ಟಣದ ಹೋಬಳಿ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಗರುಡಗಂಬಕ್ಕೆ ಹಾಕಿರುವ ಲೋಹದ ತಗಡಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶುಭಮಸ್ತು । ಶ್ರೀಮನ್ಮಾದ್ವೀಕಪುರ್ಯಾಂಸ್ಥಿರವಸತಿಜುಷೋ ರಂ
2 ಗನಾಥಸ್ಯಭಕ್ತ್ಯಾ ಶಾಲೀವಾಹಾಬ್ದ ಪೂಗೇಯುಗ
3 ಗುಣಗಿರಿಯುಗ್ವತ್ಸರಾಂತೇ ಸಹಸ್ರೇ । ದೇವಾ
4 ರ್ಯಜ್ಯೇಷಮಾಸಾರ್ಜುನಗರುದಿಧರಾಡಹ್ನಿ
5 ವಾರೇತದೀಯೆ ಸೌಪರ್ಣಸ್ತಂಭ ಉರ್ವ್ಯಾರ್ಂಕು
6 ವಲಯಪತಿನಾಲಂಕೃತಃ ಕೃಷ್ಣನಾಮ್ನಾ ॥

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ಇದರ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶ್ರೀಶಕುನಿ ರಂಗನಾಥಸ್ವಾಮಿಯವರ ಚರಣಾರವಿಂದಗಳಿಗೆ
2 ಅಂಗೀರಸ ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಸುಧ ೧೦ ಗುರುವಾರದಲ್ಲು ಸಕ್ಕರೆ ಪಟ್ಟಣದ
3 ಸಮಸ್ತ ರಾಣುವೆಯವರು ಬಿನ್ನಹಮಾಡಿ ವಪ್ಪಿಸಿದ ಧ್ವಜಸ್ತಂಭಕೊಳಗದ ಸೇವೆ ॥ ಶ್ರೀ–ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಶಕುನಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಒಳಭಾಗದಲ್ಲಿರುವ ಕೇಶವದೇವಾಲಯದ ಕಂಭದಲ್ಲಿ.

1 ಶಕವರುಷ ೧೩೧೩ನೆ
2 ಯ ಪ್ರಮೋದೂತ ಸಂವ
3 ತ್ಸರದ ವಯಿಶಾಖ
4 ಶು ೧೫ ಶು ಶ್ರೀಮದ್ರಂಗ
5 ನಾತದೇವರಿಗೆ ಚಿಕ್ಕ ತಂ
6 ಮಂಣಗಳು ಶ್ರೀಸ
7 ಕುನಿ ರಂಗೇಶ ದೇವರಿಗೆ
8 ಸರ್ವಮಾನ್ಯವಾಗಿ ಸಮ
9 ರ್ಪಿಸಿದ ಬನದಸೇವೆ ನಾ
10 ಡ ಸೇನಬೋವರ ವೊಪ್ಪ ಮಂ
11 ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ॥

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ಅದೇ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಯಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲಿನಲ್ಲಿ,

ಪ್ರಮಾಣ 3′-2″×2-3″

1 . . . .
2 ತಸ್ಮಿನ್ಸೇನಗಣಾಂತರಿಕ್ಷ ತರಣಿ ಶ್ರೀವೀರಸೇನೋಭುವಿ ಸಂಸಾರಾಂಬುಧಿ ತಾರಣೈಕತರಣಿ ಶ್ರೇಯೋವನೀಸಾರಣೀ । ತಚ್ಛಿಷ್ಯಃಪ್ರಚುರ
3 ಪ್ರಬಂಧರಚನಾಚಾತುರ್ಯಪದ್ಮಾಸನಃ। ಪಾಯಾದ್ಪೋಜಿನಸೇನ ಇತ್ಯಭಿಧಯಾಖ್ಯಾತೋಮುನಿಗ್ರಾಮಣೀಃ ಶೀಮತ್ಪ್ರಸ್ತಕ
4 ಗಚ್ಛ ಸೂರಸದೃಶೋ ವಿಶ್ವಪ್ರಕಾಶಾತ್ಮಕಸ್ತ್ರೈವಿದ್ಯೋಗುಣಭದ್ರದೇವಯತಿಪಃ ಶ್ರೀಸೂರಸೇನಸ್ತತಃ ಶಿಷ್ಯಶ್ರೀಕಮಲಾದಿ ಭದ್ರಗಣಭೃದ್ದೇ
5 ವೇಂದ್ರಸೇನಸ್ತತಃ ತತೇನಾಕಾರಿಕುಮಾರಸೇನಮುನಿಪೋವಾದೀಂದ್ರಚೂಡಾಮಣಿಃತಚ್ಛಿಷ್ಯಾಃಹರಿಸೇನದೇವಾದ್ಯಾಃಮಾ
6 ಧುರ್ಯಂವಾಚಿಕಾರುಣ್ಯಂಹೃದಿತೀವ್ರಂ ತಪಸ್ತತಃ ಶ್ರೀಪ್ರಭಾಕರಸೇನಾಖ್ಯ ಗುರುಚ್ಛೇಯೋವಿರಾಜತೇ ತತ್ಪದ್ಮೋದಯ
7 ಶೈಲತಿಗ್ಮಕಿರಣಸ್ತ್ರೈ ವಿದ್ಯಪಾರಂಗತೋಭೂಪಾಲಾರ್ಚಿತ ಪಾದಪಂಕಜಯುಗಃ ಶ್ರೀಲಕ್ಷ್ಮಸೇನೋಮುನಿಃ ಲೋಕೇಸತ್ತ
8 ಪಸಾಂನಿಧಾನಮನಘಂ ಕಾರುಣ್ಯವಾರಾಂನಿಧಿರ್ದ್ವಾನೇ ಕಲ್ಪಕುಜೋಪಮೋವಿಜಯತೇ ಕಾಮೇಭ ಕಂಠೀರವಃ ।
9 ಶ್ರೀಮದನಸೇನಮುನಿಪೋಸದ್‌ಜ್ಞಾನಾಮೃತಪಯೋಧಿಪೂರ್ಣೇಂದುಃಸುದ್ಧಧತಪೋಗುಣಯುಕ್ತೋಭಾತಿಶ್ರೀಮತ್ಪ್ರಭಾ
10 ಕರಾರ್ಯಸುತಃ । ದ್ವೀಪಿತಟಾಕ ನಾಮನಗರೀಪತಿ ಶಂಬ ಜಿನೇಂದ್ರಚಂದ್ರಮ ಶ್ರೀಪದ ಪಂಕಜಾಳಿಬಿಮಳಾಮ
11 ರಕೀರ್ತಿ ಮುನೀಂದ್ರ ಪಾದಸೇವಾ ಪರಿಪಕ್ವಬುದ್ಧಿ ಬಲಗಾಬಿ ಸಮಾಹ್ವಯವಂಶ ಪದ್ಮತಾರಾಪತಿ ರಂಜಿಪಂ ಸ್ವಜನಕಂ
12 ಜನಭೋಮಣ್ ವೈಸ್ಯಮಾಯಣಂ । ಗುಣತುಂಗಂ ಹೊಲ್ಲರಾಜಂ ಪಿತೃಗುಣವತಿ ದೇವಮಾಂಬೆ ತಂನಂಬಿಯು
13 ದ್ಯದ್ಗುಣರತ್ನಂ ನಾಗರಾಜಂ ಪರಿಕಿಪೊಡೀ ಪಿತೃವ್ಯಂ ಗುಣೈಕಾಶ್ರಯಂ ಮಾಕಣನಾತ್ಮೀಯಾನುಜಂ ತಾನೆನಿಪಗಣಿತ
14 ಸೌಭಾಗ್ಯದಿಂ ಭಾಗ್ಯದಿಂ ಧಾರುಣಿಯೊಳ್ವಿಖ್ಯಾತಿವೆತ್ತಂ ಜಿನಸಮಯ ಸರಸ್ಸಾರಸಂಮಾಯಣಾರ್ಯಂ! ಮ ? ತಂರೋಕೈ
15 ಕಮಿತ್ರಂ ಪ್ರಚುರತರ ಕಳಾವಲ್ಲಭಂ ವಂದಿವ್ಯಂದೋತ್ಕರ ಪುಷ್ಯತ್ಕಲ್ಪಭೂಜಂ ಬುಧನುತಚರಿತಂ ವಾಕ್ಪರಂ
16 ಕಾವ್ಯಗೋಷ್ಠೀಸರಸಂ ವಿದ್ವಿಷ್ಟಶೈಲಾಶನಿಸುರಪುರ ? ಮೊದಲಾತಂಗಳ ಮಾನಕೇತೂದ್ಧರರೂಪಂ ಸದ್ಗುಣೋದಗ್ರ
17 ಹಮಯನೆನಲಾಶ್ಚರ್ಯವೇ ಮಾಯಣಾರ್ಯಂ ಇಂತು ಹೊಯ್ಸಳ ಭೂಪಿಭುಲಕ್ಷ್ಮೀಲಪನಮುಂ
18 ಶ್ರೀವೀರಬುಕ್ಕರಾಜ ಸಾಮ್ರಾಜ್ಯರಮಾರಮಣೀಯ ವಿಲಾಸದರ್ಪಣೋಪಮಮೆನಿಸಿ ಸೊಗಯಿಸುವ ಹೊಸಪಟ್ಟಣದೊಳು ಪ್ರಸಿದ್ಧಿವಡೆದ ವೈ
19 ಶ್ಯಮಾಯಂಣ ಮಾಕಪ್ಪಗಳುನ . . . ದವಾಗಿ ಮಾಡಿದ ಶ್ರೀಲಕ್ಷ್ಮೀಸೇನಭಟಾರಕರ ನಿಷಧಿಯ ಪ್ರತಿಷ್ಠೆ ಶಾಸನ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

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ಅದೇ ಸಕ್ಕರೆಪಟ್ಟಣದ ಕಸಬೆಯಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 3′-2″×2′-3″

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾ ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ
2 ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡಲಾಚಾರ್ಯ . . . . . . ಪುರವಿಕ್ರಮಾದಿತ್ಯ ಮಧ್ಯಾಹ್ನ . . . .
3 ಕಲ್ಪವೃಕ್ಷಸೇನ ಗಣಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಸೇನ ಭಟ್ಟಾರಕರವರ ಶ್ರೀಮತ್ ಶ್ರೀಮಾನಸೇನದೇವರ ನಿಷಿಧಿ ಶಕವ
4 ರ್ಷ . . . . . . .೧೩೭೬ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರ ೧೦ ಲು
5 ಶ್ರೀ ಮುತ್ತಂದ ಹೊಸಊರ ಬೈಚಸೆಟ್ಟಿಯ ಮಕ್ಕಳು ಮಾಯಸೆಟ್ಟಿ ಬೊಮ್ಮಿಸೆಟ್ಟಿ ನಾಗಣಸೆಟ್ಟಿ ಅವರ ಮೊಮ್ಮಕ್ಕಳು ಬೈಚ
6 ಸೆಟ್ಟಿಯ ತಂಮಸೆಟ್ಟಿ ಕೊವರಿಸೆಟ್ಟಿ ಚಿಕ್ಕಬೈಚಸೆಟ್ಟಿ ಮಾದಿಸೆಟ್ಟಿಯರ ಮಕ್ಕಳು ಕೊವರಿಸೆಟ್ಟಿಯರು.

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ಅದೇ ಗ್ರಾಮದ ಬಸ್ತಿ ಹಿಂದೆ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—0″×2′—0″

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ ದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾ
2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ । ಶ್ರೀಮದ್ರಾಜಗುರು . .
3 . . ಮೌನಪಾಚಾರ್ಯ ಶ್ರೀಹೊಸ ಊರ . . ಶಿಷ್ಯನೂಲವಾಗಿ
4 ಸೆಟ್ಟಿಯಮಗ ನೂಲವಂದಿ ಸೆಟ್ಟಿಯನಿಷಿಧಿ
5 ಶಾರ್ವರಿಸಂವತ್ಸರದ
6 ಆಷಾಢ ಸುಧ ೧೪ ಆದಿ

ಕೊಪ್ಪದ ತಾಲ್ಲೋಕು.

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ಹರಿಹರಪುರ ಹೋಬಳಿ ಹೊಸಕೊಪ್ಪದ ಕೃಷ್ಣರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ—3 ಹಲಗೆಗಳು.

I a.
1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮ ಸುಭಮಸ್ತು ನಮಸ್ತುಂಗೆ ಶಿರ
2 ಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
3 ಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಸಾಲಿವಾಹ
4 ನಸಕವರುಶಸಾಸಿರದ ನಾನೂಱಯೆಂಬತ್ತೊಂದನೆ ಸಂವಥ
5 ರ ಸಂದವರ್ತಮಾನ ಸೌಉಮ್ಯಸಂವಥರದ ವೈಶಾಖ ಶುಧ
6 ೧೦ ಆದಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಮಲ್ಲಯಸೇನಬೋವರು ಸಾ (?)

I b.
7 ಲನಾಯ್ಕನ ಅಳಿಯ ಹಿರಣನಾಯಕನ ಮಗನೆಂ
8 ಮಾರಗಂಡ ಗಟ್ಟಿನಕಲುತ್ತಿ ಚಿಬಳಿಯ ತಿಪ್ಪರಸಹೆ
9 ಗಡೆಗೆಕೊಟ್ಟ ಪಟ್ಟೆಯಕ್ರಮವೆಂದರೆ ಹೆಬ್ಬಸೆಯ
10 ನಾಡಕುಳದೊಳಗಣ ಹಡಿಲಕೊಪ್ಪದಲು ಹುಲಿ
11 ಯಕೋಟಿ ನಾಯಕಗೆ ಸಂದು ಬಂದ ಕುಳನಾಲ್ಕು ಹ
12 ಣವಿನಕುಳಕ್ಕೆ ಸಿಧಾಯಗ ೨೯೩ ಯ ಇಪ್ಪತ್ತೆಂಟು
13 ಹಣವಿಗೆ ಆ ಹುಲಿಯ ಕೋಟ್ಟನಾಯಕನ ಸಂ

II a.
14 ತಾನಲು ಅಂತರಿಸಿಹೋದ ಸಂಮಂಧ ನಂಮ ಅರಮನೆ
15 ಗೆ ಆಬಾಳು ಹರವರಿಯಾಗಿ ಯಿರಲಾಗಿ ಅಳಿಯಸಂತಾ
16 ನಬಳಿಯ ಬಾಳಾಗಿ ಆ ಹೆಬ್ಬಸಿಯ ಹಂನೆರಡಜಿನಾಡ
17 ಮುಂದಿಟ್ಟು ಯಿಪಣವಿನ ಸಿದ್ಧಾಯವ ಹೆಪುಕಟಿಕೊಂ
18 ಡುಗ ೩ ಮೂಱುವರಹನತೆತ್ತು ಆನಾಡಸರೆಯಲಿ ಬಂ
19 ದಬಿಟ್ಟಿಛತ್ತ ಖ ೧ ಹಬಕಾಣಿಕೆಗ ೬೧ ಹಣ ಯಿಪ್ಪನು
20 ನೀನು ತೆತ್ತು ಯೀ ನಾಲ್ಕುಹಣದ ಕುಳವನು ಭೋಗಿಸಿಬಾಹೆಂದು

II b.
21 ಯೀಸೀಮೆಗೆ ಸಲುವಚತುಃಸೀಮೆಯ ವಿವರಮೂಡಲು ಹೆಬ್ಬಲಸಿನ
22 ಮರ ನಿಂದಲು ಪಡುವಲು ತೆಂಕಲು ಹೊನಾಹಲಸಿನ ಮರನಿಂದ
23 ಬಡಗಲು । ಪಡುವಲು ಉಳಿ ಹಿತ್ತಾಹೆದಾರಿಯಿಂದ ಮೂಡಲು
24 ಬಡಗಲು ಹೆದ್ದಾರಿಯಿಂದಂ ತೆಂಕಲು ಯಿಂತೀಸೀರೇಟಕಲುಚ

25 ತು॰ ಸೀಮೆಯೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಅಕ್ಷೀಣ ಆ
26 ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಂಮ್ಯವಂನ್ನು ನಿಂಮ
27 ಅಳಿ [ಯ] ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಸುಖದಿಂದ ಭೋಗಿಸಿ ಬಹಿರಿ ಎಂ
III a. 28 ದುಕೊಟ್ಟ ಪಟ್ಟೆಯಿಂತೊಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಆ ಹೆಬ್ಬಸೆಯ ಹಂ
29 ನೆರಡಬಿನಾಡಸಾಕ್ಷಿಗೇಕಿ ಸಾವಂತನಿಲುವಾಗಿಲ ಲಕುಮನಾಯ್ಕ
30 ನಿಲುವಾಗಿಲತಿಪ್ಪೆನಾಯ್ಕ ಆವರಕುಟುಂಬದವರು ಬಳ
31 ವಾಡಿಯಬೊಂಮರಸ ಹೆಗ್ಗಡೆಕುಪ್ಪವಳ್ಳಿಯ ಕರಿಗಡೆಯ ಬೊಂ
32 ಮಹೆಗ್ಗಡೆ, ಯಿಂತಿವರು ಭಯಾನ್ವತದಿಂ ಹರಿಯಣಸೇನ
33 ಬೋವನಬರಹಾ ಆ . . ಪಾಂಡ್ಯಪ್ಪವೊಡೆಯರು ವೊಪಿತ
34 ಬಳವಾಡಿಯ ಬೊಮರಸ ಹೆಗ
III b. 35 ಡೆಯಲಿಖಿತ·ಕುಂಪ್ಪವಳ್ಳಿಯ ಬೊಂಮ್ಮಗಡಿವೊಪ್ಪಿತ ಆ
36 ಹಂನೆರಡಬಿ ನಾಡವೊಪ್ಪಿತ ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇ
37 ವರು ಬೊಂಮಣಗುರುಗಳ ವೊಪ್ಪಿತ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಸೆಟ್ಟುಗೊಡಗೆ ಗ್ರಾಮದ ಮೇಲೆ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ 4′—0″×2′—9″

1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ
2 ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ' ಸ್ವಸ್ತಿ
3 ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೩೧ನೆಯ ವಿರೋಧಿ ಸಂ
4 ವತ್ಸರದ ಮಾಘ ಶು ೧೫ ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
5 ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರು ಪೃಥಿವೀಸಾಮ್ರಾಜ್ಯವಮಾಡುವಲ್ಲಿ
6 ಸ್ವಸ್ತಿಶ್ರೀಮತಃ ಹರಿಹರಪುರದ ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರಿಗೆ ಶ್ರೀ ನೃಸಿಂಹ
7 ದೇವರ ಪೂಜಾಪುರಶ್ಚರಣಾದಿಗಳಿಗೆ ಆ ರಾಯರ ನಿರೂಪದಿಂದ ಶ್ರೀ
8 ಸಾಂಬಣ್ಣವಡೇರು ತಮ್ಮ ಆಳಿಕೆಗೆ ಸೇರಿದ· ·ಗೋಡಗ್ರಾಮವನ್ನು
9 ಧಾರಾದತ್ತವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟರು ಆ ಗ್ರಾಮದ ಕುಳಗಳನ್ನು ವಿಂಗಡಿಸಿಕೊಂ
10 ಡು· · · ·ಧರ್ಮಸ್ಥಳಕ್ಕೆ ತೆರುವುದಕ್ಕೆ ಆಕುಳವಿಂಗಡಿಸಿಕೊಡು
11 ಎಂದು ಹೇಳಲಾಗಿ ಸಾಂತಪ್ಪಹೆಗ್ಗಡೇರು ತಾವು ತೆಱುವವೆಕ್ಕೆಬಯಲ
12 · · · · · · ವಿಂಗಡಿಸಿಕೊಟ್ಟು· · · · · ·ತೆರುವಕುಳ ೬ ಕ್ಕೆ ಹೊನ್ನು ೩ ಮಕ್ಕ
13 ಬಯಲಮಲಂಣ ಹೆಗ್ಗಡೆತೆಱುವಕುಳ ಹೊನ್ನು ೬ ಪಣ ೫ ಕಾಮಕ್ಕೆ ? ತೆರುವ
14 ಹೊನ್ನು ೪ ಪಣ ೨ ·
15 ·
16 ·
17 · · · ·ರಾಮಚಂದ್ರವಡೇರಿಗೆ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಕೊಟ್ಟರಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲ್ಲುವ·
18 ಗದ್ದೆಬಯಲು ತೋಟತುಡಿಕೆ ಕುಂಮರಿಕೋಹು ಮೊದಲಾಗಿ ಏನುಂಟಾದನ್ನು
19 ಅನುಭವಿಸಿಕೊಂಡು ಬರುವುದು ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರು ತಮ್ಮ ಶಿಷ್ಯ
20 ಪಾರಂಪರ್ಯವಾಗಿ ಭೋಗಿಸುತ್ತಾ ಬಹುದು ಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಮತ್ತಿವಾನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6′—0″×3′—6″

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿನಯಾದಿತ್ಯ ಪೊಯ್ಸಳದೇವರು
2 ರಾಜ್ಯವನಾಳುವಲ್ಲು ಮಾರಗವುಣ್ಡನಮಗ. . . .ಕಾದಿಸತ್ತನ್
(ಮುಂದೆ ಅಕ್ಷರ ಸವೆದುಹೋಗಿದೆ.)

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಕೊಡತಾಳು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೆಳರೆಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4′—3″×2′—6″

(ನಾಗರಾಕ್ಷರ)

1 ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2 ರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸ್ವಯಂಭವೇ ಸ್ವಸ್ತಿ

3 ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೪೯೬ನೆಯ ಹೇವಿಳಂಬಿ ಸಂ
4 ವತ್ಸರದ ಮಾಘ ಸು ೧೫ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀವೀರ
5 ಪ್ರತಾಪ ಶ್ರೀರಂಗಮಹಾರಾಯರು ಪೊನುಗೊಂಡೆ ಸಿಂಹಾಸನವ ನಾಳುವಲ್ಲಿ
6 ಹರಿಹರಪುರದ ಸಿವಳ್ಳಿಯ ಮಠಾಧಿಪತಿಗಳಾದ ಷಡ್ದರ್ಶನಸ್ಥಾಪನಾಚಾರ್ಯ
7 ರಾದ ಅಭಿನವ········ಗೆ ಥಯಿರರಸವೊಡೆಮರವರು
8 ಶಿವಳ್ಳಿ ಸಂಸ್ಥಾನದ ಶ್ರೀ ನರಸಿಂಹದೇವರ ನೈವೇದ್ಯಕೆಂದು ಆ ಥಯಿರರಸವೊಡೆ
9 ಯರ ಪಾದೋಪಜೀವಿಸಾಂತಪ್ಪ ಹೆಗ್ಗಡೇರು ಬಿಟ್ಟುಕೊಟ್ಟ ಉತ್ತಾರಗ ೧೦೦ ನೂರುವರಹ
10 ಇದಕೆ··ಕುಳದ ವಿವರ··...

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ಅದೇ ಹೋಬಳಿ ಬಾವಣಿಗೆ ಗ್ರಾಮದಿಂದ ಕೊಡಕಳಿಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ.

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ಸರಸ್ವತ್ಯೈನಮಃ ನಾರಾಯ
2 ಣಾಯನವ ಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ
3 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಕವರುಷ ೧೩೪೦ನೆ
4 ಯ ಹೇಮಳಂಬಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೭ ಆ ಶ್ರೀಮತು ಕಾಶ್ಯಪಗೋತ್ರದ ಋಕುಶಾಖೆಯ
5 ಭೋಗಪ್ಪಯ್ಯನ ಮಕ್ಕಳು ಕಲ್ಲಂಣಂಗಳು ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ನಾಗಂಣಗಳ ಮ
6 ಕ್ಕಳು ಲಖಂಣಗಳಿಗೆ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ಹರಿಹರರಾಯರು
7 ··ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ತಾಮ್ರಶಾಸನಸ್ಥವಾಗಿ ಬಹ ಕೇಳೂರಲ್ಲಿ
8 ಹರಿಯಕನಹರವರಿಯ

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ಬಾಳೇಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೇಹೊನ್ನೂರ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ । ಹಲಗೆ

1 ಶ್ರೀಮದ್ಬ್ರಹ್ಮಾಂಡ ಮಂಡಲ ವಿದ್ಯೋತಮಾನ ಹೃದ್ಯಾನಮದಸಮಸ್ತ
2 ವೇದಾಗಮ ಪುರಾಣೇತಿಹಾಸಪ್ರಸಿದ್ಧ ಭೂಕೈಲಾಸ ವಾರಾಣಸೀ
3 ಪುಟಭೇದನಮಧ್ಯ ಮಹಾಯ್ಯ ಹರಿಕೇತನಂದನ ಪರಿಷ್ಕೃತಜಂ
4 ವಾಟಿ ಮಠಾಧಿಷ್ಠಿತ ವಿಶ್ವಾರಾಧ್ಯ ಪರಂಪರಾನುಯಾತ ಸಿಂಹಾ
5 ಸನಾರೂಢ ಪಟ್ಟಾಧ್ಯಕ್ಷ ಶ್ರೀ ಸಿದ್ಧಲಿಂಗಸ್ವಾಮಿಗಳವರ ಸನ್ನಿಧಿಗೆ
6 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೬೭ ಸಂದ
7 ವರ್ತಮಾನ ಪರಾಭವನಾಮ ಸಂವತ್ಸರದ ಆಷಾಢ ಬ ೨ ಶುಕ್ರವಾರದಲ್ಲು ಶ್ರೀ
8 ಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ
9 ಬಿರುದೆಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕ
ಳಾನಿಧಿ ಶಂಕಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇ
11 ರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂ
12 ಕಿತರಾದ ಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣರಾಜಒಡೆಯರವರು
13 ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಅದಾಗಿ ಶ್ರೀ ಕಾಶೀಕ್ಷೇತ್ರದಲ್ಲಿ ನಿಮ್ಮ ಮಠದಲ್ಲಿ ನಿ
14 ತ್ಯಗಟ್ಲೆ ೧೨ ಜನಕ್ಕೆ ಗಣಾರಾಧನೆ ನಡೆಯುವಂತೆ ಅಪ್ಪಣೆಕೊಡಿಸಿ ಯೀ
15 ಬಗ್ಯೆ ತಿಂಗಳು ವೊಂದಕ್ಕೆ ಕುಂಪಣಿ ರೂಪಾಯಿ ಐವತ್ತರಮೇರೆ ವರುಷ
16 ವಂದಕ್ಕೆ ಕುಂಪಣಿರೂಪಾಯಿ ೬೦೦ ಆರುನೂರರ ಪ್ರಕಾರ ಕಾಶೀಕ್ಷೇತ್ರಕ್ಕೆ ಹುಂಡಿ
17 ಮಾಡಿಸಿ ಅಪ್ಪಣೆಕೊಡಿಸುತ್ತಾ ಯಿಧೀತಾಗಿ ನಿತ್ಯಗಟ್ಲೆ ಸದರೀಮೇರೆ ಗಣಾ
18 ರಾಧನೆಗೆ ತಕ್ಕ ಜಿನಸು ಅಡಿಗೆಯುವರು ವಗೈರೆ ಗೊತ್ತುಮಾಡಿಯಿಟ್ಟು ಯೀ
19 ಧರ್ಮವನ್ನು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡಸುತ್ತಾ ನಮಗೆ ಆಶೀರ್ವಾದಪಂ
20 ನು ಮಾಡುತ್ತಾಬರುವುದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ಶಾಸನ ಸ್ವದತ್ತಾ ದ್ವಿಗು
21 ಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿ
22 ಷ್ಫಲಂ ಭವೇತ್ ತಾರೀಖು ೧೦ನೇ ಮಾಹೆ ಜುಲಾಯಿ ಸರ್ ೧೮೪೫ನೆ ಇಸವಿ ಖ
23 ತ್ತು ಅರಮನೆ ಸುಬರ್ಾಯ ದೂಯಂ ಗುರಿಕಾರ ಯಿಲಾಖೆ ಖಾಸದೊಕ್ಕಸ
24 ಹಜೂರು ಸದರೀ ಮೇರೆಗೆ ಕುಂಪಣೀ ಆರುನೂರು
25 ರೂಪಾಯಿ ನಂಮ ವರ್ಧಂತಿ ದಿವಸ ಸಾಲಿಯಾ
26 ನಾ ಹುಂಡಿ ಕಳುಹಿಸುತ್ತಾ ಇದ. ಶ್ರೀಕೃಷ್ಣ

(ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸ್ವಹಸ್ತಾಕ್ಷರ)

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ಅದೇಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನದ ಪ್ರತಿ.

1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ಶ್ರೀಮದ್ದೆಡವ ಮುರಾರಿಕೋಟೆ ಕೋಲಾ
2 ಹಲಶ್ರೀ ಶಿವಪ್ಪನಾಯಕ್ಕರೈಯ್ಯನವರು ಸಿದ್ಧಗಿರಿ ಸಿಂಹಾಸನದ ಮುಟ್ಟು
3 ವೀರಪ ವೊಡೆಯರಿಗೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶ
4 ಕ ವರುಷ ೧೬೪೬ನೆಯ ಪರಾಭವ ಸಂವತ್ಸರದ ಮಾಘ ಶು। ೯
5 ಶ್ರೀಮತು ಬಾಳೆಹೊನ್ನೂರು ಸಿಂಹಾಸನ ಮಠದ ಬಸವಲಿಂಗಯ್ಯ
6 ನವರು ಬಂದು ಹುಮುಚದ ಸೀಮೆ ೩೦೦ ಗ್ರಾಮಗಳನ್ನು ಯಿಟ್ಟುಕೊಂಡು
7 ಸೀಮೆ ಕಪ್ಪಕಾಣಿಕೆ ತೆಗೆದುಕೊಳ್ಳುತ್ತೇನೆಂಬ ಸ್ತೋಮವಾಗಿ ಆಶೀರ್ವಾದ
8 ವಿಜ್ಞಾಪಿಸಿದ ವಿಷಯಕ್ಕೆ ಆ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
9 ಮಠದವರಿಗೆ ಮೊದಲಿನಿಂದ ಬಂದದ್ದನ್ನು ರಾಜಾಧಿರಾಜ ಸೋಮಶೇಖರ
10 ನಾಯಕರಯ್ಯನವರು ಮಠವನ್ನು ಅಪರಾಧಕೆ ತಂದು ಸಂಸ್ಥಾನವನ್ನೊಪ್ಪಿಸಿ
11 ಕೊಂಡು ಶೃಂಗೇರಿ ಶೃಂಗಶಾಸ್ತ್ರಿಗೆ ಆ ಮಠದಲ್ಲಿರುವ ಯಾವತ್ತನ್ನು ಆತಗೆ ಕೊಡಿ
12 ಸಿ ಅಪ್ಪುತಪ್ಪುಗಳ ವಿಚಾರ ನಡೆಸಹತ್ತೆಗೆಸಿದ್ದದ್ದಕ್ಕೆ
13 ಮೇಲಿನವರ ವಿಜ್ಞಾಪನೆಯಂತೆ ಈ ಸಂಸ್ಥಾನಕ್ಕೆ ಸೇರಿಸಿದ ಸೀಮೆಗಳ
14 ಆನಂದಪುರ ಸದಾಶಿವನಾಗರ ಚಂದ್ರಗುತ್ತಿ ವುಡುಗೆರೆ ಶಿಕಾರಿಪುರ
15 ಕುಂಸಿ ಶಿವಮೊಗ್ಗೆ ತರಿಕೆರೆ ಲಕ್ಕುವಳ್ಳಿ ಮಂಡಗದ್ದೆ. ಹೊಳೆಹೊನ್ನೂರ
16 ಚನ್ನಗಿರಿ ಬಸವಾಪಟ್ಟಣ ಶಿರಸಿ ಹರಪನಹಳ್ಳಿ ಕಡೂರು ಆರಗ
17 ಮಧುವಂಕನಾಡು ವಸ್ತಾರೆ ತಾಳಗುಪ್ಪೆ ಕೆಳದಿ ಜೀಯ ಸ್ವರ್ನಕಾರ
18 ಕೋಮಟಿ ಘೂಸುರ ತಿಗಳ ಮೇದಾರ ಶಿವಾಯಿ ವುಳಿದಜಾತಿ
19 ಕಾಣಿಕೆ ತೆಗದುಕೊಳ್ಳುವುದು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
20 ವೆಂಕಟ

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ ಮತ್ತೊಂದು ಶಾಸನದ ಪ್ರತಿ.

1 ಶ್ರೀಮದ್ದೆಡವ ಮುರಾರಿಕೋಟೆ ಕೋಲಾಹಲ ರಾಜಾಧಿರಾ
ಜ ಸೋಮಶೇಖರನಾಯ್ಕರಯ್ಯನವರು ಸ್ವಸ್ತಿಶ್ರೀ ವಿ
3 ಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೬೫೬ನೆಯ ಆನಂದ
4 ಸಂವತ್ಸರದ ವೈಶಾಖ ಬ ೨ ಲು ಶ್ರೀ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
5 ಮಠದ ಗುರುಶಾಂತಸ್ವಾಮಿಯವರು ಈ ಸಂಸ್ಥಾನದ ಮೇ
6 ಲೆ ದುಷ್ಟಕೃತ್ಯಾದಿಗಳುಂಟು ನಡವಳಿಗೋಸುಗವೆಂತ ಜವಳಿಗೆ
7 ಬಂದ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಆ ಮಠದ ಬಡಾಕು ಜಿಂದಗೆ ಸಾಮಾನು
8 ಮುಂತಾದ್ದು ಲೂಟಿ ಉತ್ತಾರ ಮುಂತಾದ್ದು ಜಪ್ತಿ ಮಠದಲ್ಲಿ
9 ರತಕ್ಕ ಮುದ್ರೆ ಸಾಮಾನು ಚಂದ್ರಮೌಳೇಶ್ವರ ಬಲದಶಂಖ ಯೇ
10 ಕಛತ್ತ ಮುತ್ತಿನ ಚವುಕಳಿಗದ್ದಿಗೆ ಘೂಚಕ್ರದಕೊಡೆ ಶ್ವೇತ
11 ಛತ್ರ ಸಿಂಹಮುಖದವಾಲಿ ಇಷ್ಟು ಸಹವನ್ನು ಶ್ರಿಂಗೇರಿ ಅ
12 ಗ್ರಹಾರದಲ್ಲಿರತಕ್ಕ ಶಂಕರಾಚಾರ್ಯರ ಕರಸಂಜಾತರಾದ ಶ್ರಿಂ
13 ಗಶಾಸ್ತ್ರಿ ಯೆಂಬಾತಗೆ ಮೇಲಿರುವ ಅವರ ಖಾತ್‌ಪ್ರಕಾರ ಆತಗೆ
14 ಸೇರಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಘೂಚಕ್ರದಕೊಡೆ ಅಧಿಕವಾದಂಥಾದ್ದು
15 ಬಂದದ್ದಾಗಿ ವಪ್ಪಿಸಿ ಸಾಗಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಯೋಗ್ಯಾನುಸಾರಕ್ಕೆ
16 ಅಧಿಕವಾದಂಥಾದ್ದು ತಿಳಿದು ನೀವು ಕುಲಗೋತ್ರಗಳು ಶಿವಾಚಾರ
17 ನಡೆ ಶೈವಾಚಾರದಕಟ್ಟು-ಶಿವಭಕ್ತರಪಾಡು ಸಾಧುವಕ್ಕಲಿಗ ರ
18 ಡ್ಡಿಗ ಕುಂಬಾರ ಕೈವಾಡಜಾತಿ ಸಮಸ್ತಕ್ಕು ಕಪ್ಪಗಾಣಿಕೆ ವಸೂಲ್
19 ಮಾಡಿಕೊಳ್ಳಬೇಕು.

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ 1ನೆಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜಒಡೆಯರವರು.

1 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೨ ಬುಧವಾರದಲ್ಲೂ ಶ್ರೀಮತು ಅರಮನೆ
2 ಸೀಮೆ ಗಡಿಗಳ ಅಮೀಲ ಕಿಲ್ಲೇದಾರರಿಗೆ ಬರಸಿ ಕಳುಹಿಸಿದ ನಿರೂ
3 ಪ ಅದಾಗಿ ಬಾಳೇಹಳ್ಳಿ ಸಿಂಹಾಸನ ಸ್ವಾಮಿಗಳು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜ
4 ನೆಯ ಬಗ್ಯೆ ಮೊದಲು ದೇಶದಮೇಲೆ ಸಂಚಾರಾರ್ಥವಾಗಿ ಹಗಲುದೀ
5 ವಟಿಗೆ ತೆಗೆಸಿಕೊಂಡು ಬಂದು ಇದ್ದಲ್ಲಿ ಕೆಲವುಕಡೆ ಬ್ರಾಹ್ಮರು ಮುಂ

6 ತಾದವರಿಗೂ ಇವರಿಗೂ ವ್ಯವಹಾರಬಂದದ್ದರಿಂದ ಹಜೂರಿಗೆ ಕರೇಕ
7 ಳುಹಿಸಿ ಇವರು ಹಗಲು ದೀವಟಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ಬರುವ ಪದ್ಧ
ತಿಉಂಟೋ ಇಲ್ಲವೋ ಎಂಬದಾಗಿ ವಿಚಾರಿಸುವಲ್ಲಿ ಈ ಮಠದ ಸ್ವಾಮಿ
ಗಳು ಶೀರ್ಯ ಬೇಲೂರು ಹರಿಹರದಿಂದ ಈಬಗ್ಯೆ ಬರೆದುಕೊಟ್ಟ ಮಹಜ
10 ರು ತಂದು ತೋರಿಸಿದ್ದರಿಂದಲೂ ಮೋತೀಖಾಸಿಬಕ್ಷಿ ನರಸಿಂಗರಾಯನಿಗೆ
11 ಸಾಬಕುಪ್ಪೆಶೀರ್ಯದ ಮಾಮಲೆ ಇದ್ದಾಗ್ಯೆ ಈ ಸ್ವಾಮಿಗಳು ಹಗಲುದೀವಟಿಗೆ
12 ಹಿಡಿಸಿಕೊಂಡು ಬಂದದ್ದು ಉಂಟು ಎಂಬದಾಗಿ ನರಸಿಂಗರಾಯ ಹಜೂರಲ್ಲಿ
13 ಅರಿಕೆ ಮಾಡಿದ್ದರಿಂದಲೂ ಚಂದ್ರಗುತ್ತಿ ಆಮಿಲ ಕುಪ್ಪರಾಯನು ಸಾಬಕು
14 ಬೇಲೂರು ಆಮಿಲು ಮಾಡುತ್ತಾ ಇದ್ದಲ್ಲಿ ಸದರಿ ಕುಪ್ಪರಾಯನ್ನ ರೂಬ್‌ರೂಬ್
15 ಪರಾಂಬರಿಸುವಲ್ಲಿ ಉಂಟು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದಲೂ ಸಹ ಮಾಮೂಲುಪ್ರಕಾರೆ
16 ಗೆ ಇವರು ಹಗಲುದೀವಟಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜನೆ ಮುಂತಾ
17 ದಬಗ್ಯೆ ದೇಶಸಂಚಾರಕ್ಕೆ ಬಂದಲ್ಲಿ ಅಡ್ಡಿಮಾಡದಹಾಗೆ ತಾಕೀತಿ ಮಾಡುವುದು
18 ತಾರೀಖು ೬ನೆ ಮಾಹೆ ಜನವರಿ ೧೮೪೦ ಖತ್ತು ಹೊನ್ನಾವಾರ ಕೃಷ್ಣರಾವ್ ಮುನಷಿ ಹಜೂರು

ಶ್ರೀಕೃಷ್ಣರಾಜಒಡೆಯರವರು.

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿರುವ 2ನೆಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣರಾಜಒಡೆಯರವರು.

1 ಶ್ರೀಮದ್ವೇದ ವೇದಾಂತ ಸಿದ್ಧಾಂತ ಪುರಾಣಾಗಮೇತಿಹಾಸ ಸಕಲಶಾಸ್ತ್ರ ಪ್ರಸಿದ್ಧ ಶ್ರೀಮದ್ವೀರಶೈವ
ಮತಸ್ಥಾಪನಾಚಾರ್ಯವರ್ಯ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ
2 ರಿಪಾಲನ ಶೀಲಾನ್ಯವಾದಿವಾರ್ಧರ ಪಟಲ ಪಟುಪ್ರಭಂಜನ ಸತ್ಕ್ರಿಯಾ
3 ಚಾರಕ್ಷೀರ ಪಾರಾವಾರ ರಾಕಾ ಕಳಾನಿಧಿ ನಿಭಾಯಮಾನಾ ನಾಚಾರ
4 ಮಹಾಮಹೀಂದ್ರ ಶಂಬುಭೃತ್‌ಬಿಭ್ರತ್ಪ್ರಭಾವಭಾವ ಭವಮದೇಭ
5 ಬಿದು ವಿದಳನಪಟು ಪಂಚಾಸ್ಯಾವತಾರ ಶಿವಭಕ್ತಜನ ಮನೋವನ
6 ವಸಂತ ಶರಣಾಗತ ರವಿಪಂಜರ ರಂಜಿತ ಜಿತಕಾಲ ಕಾಮಾದ್ಯಂಧ [ಕಾ]
7 ರ ಚಂಡಮಾರ್ತಾಂಡಮಂಡಲ ವಿನಮದಾಖಂಡಲ ಪುಂಡರೀಕಾಜನ
8 ಪುಂಡರೀಕಾಕ್ಷಾದಿ ದೇವತಾವಿತಾನ ಮಕುಟತಟ ಘಟಿತ ಮಾಣಿಕ್ಯ
9 ಮಾಲಾ ಪ್ರಭಾಪಟಲ ಪರಿವೃತಪಾದ ಪಯೋಜ ಪರಶಿವ ಪ್ರಾಚೀನ ಲ
10 ಪನೋದ್ಭವ ಜಗಜ್ಜಂಗಮಜಾಲ ಜನ್ಮಕಾರಣಭೂತ ಶ್ರುತಿಪ್ರತಿಪಾ
11 ದ್ಯಮಾನ ವೃದ್ಧಾಗಸ್ತ್ಯಾದಿ ಮುನಿಪ್ರಬೋಧ ಸಾಕ್ಷಾದ್ರೇಣುಕಾಚಾರ್ಯ
12 ಪ್ರಚಂಡ ಪಿಚಂಡೋದ್ಭವ ಶ್ರೀಮದುದ್ರುದ್ರ ಮುನೀಶ್ವರ ಗುರುವರಾನ್ವಯಾ
13 ನ್ವಿತ ದ್ವಿತೀಯ ಶಂಭು ದಿಗಂಬರ ಮುಕ್ತಿಮುನೀಶ್ವರವರ ವಂಶೋತ್ಪನ್ನ
14 ಗುರುಚರಣವಿನ್ಯಾಸ ಪಾವನೀಕೃತ ಭೂಸುಕ್ಷೇತ್ರಸಾರತರೋತ್ತುಂಗಭ
15 ದ್ರಾತೀರ ಪ್ರದೇಶಾಂತರ ಪ್ರವಿರಾಜಮಾನ ಶ್ರೀಮದ್ರಂಭಾಪುರೀ ವೀರಸಿಂಹಾ
16 ಸನ ಸ್ಥ ಶಿಖಾಮುದ್ರಾಭಿರಾಮಾಣಾಂ ಶ್ರೀಮಚ್ಚೆನ್ನಬಸವಲಿಂಗ ಸ್ವಾಮಿನಾಂ
17 ಕರಕಂಜಾತ ಸಂಜಾತ ಶ್ರೀಮತ್ಪಂಚಾಕ್ಷರ ಸ್ವಾಮಿನಾಂ ಪಾಣಿಪದ್ಮೋದ್ಭವ ಶ್ರೀ
18 ಗುರುಸಿದ್ಧಸ್ವಾಮಿಗಳವರಿಗೆ
19 ಶ್ರೀವತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡರಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕಜನ
20 ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾ ಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾ ವಿಕಲ ಕಲಾ
21 ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರ
22 ವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
23 ಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದೆಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪ
24 ಯಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂ
25 ಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜ ವ
26 ಡೆಯರವರು ಮಾಡುವ ಶರಣಾರ್ಥಿ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಬ ೪ ಸ್ಥಿರವಾರದವರೆಗೆ
27 ನಾವು ಕ್ಷೇಮದಲ್ಲಿಧೇವೆ ತಮ್ಮ ತಪೋವೈಭವಗಳಿಗೆ ಬರಸಿ ಕಳುಹಿಸುತ್ತಾ ಬರುವಹಾಗೆ ಮಾಡಿಸತಕ್ಕ
28 ದ್ದು ಸಾಂಪ್ರತ ತಾವು ಚಿಕ್ಕಬಳ್ಳಾಪುರಕ್ಕೆ ಬಂದು ಇರುವ ಸಮಾಚಾರವು ಹಗಲು ದೀವಟಿಗೆ ಹಿಡಿ
29 ಸಿಕೊಂಡು ಬರುವುದಕ್ಕೆ ಬ್ರಾಹ್ಮರು ಮುಂತಾದವರು ಮಾಮೂಲು ಇಲ್ಲವೆಂದು ಅಡ್ಡಿಮಾಡಿದ ವಿವರ
30 ಮುಂತಾಗಿ ಹಜೂರು ಶ್ರುತವಾದ್ದರಿಂದ ಅಪ್ಪಣೆಕೊಡ್ಸಿ ಇದೆ ಹಗಲು ದೀವಟಿಗೆಯನ್ನು ತಾವು
31 ಹಿಡಿಸಿಕೊಳ್ಳ ಕೆಲಸವಿಲ್ಲ ಹಾಗೆ ಹಜೂರಿಗೆ ಬಂದಲ್ಲಿ ಹಗಲು ದೀವಟಿಗೆ ಬಗ್ಯೆ ಪೂರ್ವದಲ್ಲಿ ಬಂದ
32 ಸನದು ಪತ್ರ ಮುಂತಾದ್ದು ಯಾವತ್ತು ಯಿರುವುದನ್ನೆಲ್ಲಾ ಪರಾಂಬರಿಸಿ ತಮಗೆ ಹಗಲು ದೀವಟಿಗೆ

³³ ಸಲುವುದಾದರೆ ಸರ್ಕಾರದಿಂದಲೇ ಬೆಳ್ಳಿಹಗಲು ದೀವಟಿಗೆ ಅಪ್ಪಣೆ ಕೊಡಿಸರಾಧೀತು ತಿಳಿದು ಮಾ
³⁴ ರ್ಗದಲ್ಲಿ ಬರುವಾಗ ಕಲಹಗಳು ಆಗದರೀತಿಗೆ ಹೊರಟುಬರುವಹಾಗೆ ಮಾಡಿಸುವುದು ತಾರೀಕು ೨೭ನೇ
³⁵ ಮಾಹೆ ಶಪಟಂಬರ ಸ್ ೧೮೩೮ಲನೆ ಇ ಅಣ್ಣಿಯ ಮುನಷಿ ಹಜೂರು

ಇಂತೀ ಶರಣಾರ್ಥಿ
(ಶ್ರೀಕೃಷ್ಣರಾಜೊಡೆಯರ ರುಜು)

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ 2ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

1 ಶ್ರೀನಂದಿನಾಥ ಶ್ರೀಭೃಂಗಿನಾಥ ಶ್ರೀವೀರಭದ್ರದೇವರಿಗೆ ಮುಖ್ಯರಾದ ನಳಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶು೧೨ಲ್ಲು ಶ್ರೀಮತು ರಂಭಾಪುರದ ವೀರ
2 ಸಿಂಹ್ವಾಸನಕ್ಕೆ ಕರ್ತರಾದ ಕಪಟದ ಯೆಂಟುಜಡೆ ಸ್ವಾಮಿಯವರು ನಮ್ಮ ಸಿಂಹ್ವಾಸನದ ಶಿಷ್ಯರು ಮಕ್ಕಳಾದಂತ ಗಂಜಳಗೊಡನಮಃ
3 ಶಿವಾಯದೇವರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಪಟ್ಟೇವಾಳೆ ಕ್ರಮವೆಂತೆಂದಡೆ ಗಂಜಲಗೋಡ ಪುರವು ಅಯ್ವತ್ತು ನೂರು ಕಾರಾರಧ್ಯ ಅರಮನೆ
4 ಕರಕುಡಿ ಲಿಂಗಮುಂದ್ರೆ ಕಾಲ್ಲನು ಕುಕಿಯ್ತುಂದಲಿ ನೀನು ಆ ಭೂಮಿನು ಹಿಡಿದು ಅರಸುಗಳಿಗೆ ಹೇಳಿಕೇಳಿ ಕೊಂಡು ಅಯ್ವತ್ತ
5 ನೂರು ಹೊನ್ನನು ಸಾಲಸಂಮಂಧವಂ ತೆಗೆದುಹಾಕಿಸಿ ವಚರವ ಹಿಡಿದು ಆ ಕಲ್ಲಸಾಸನವನು ಮರಸಿ ಸಿಂಹ್ವಾಸನದ ಬರಿದನುಲುಂ
6 ಆ ಪುರವರ್ಗದ ಭೂಮಿಯಂನುಗದೆ ಖ೧೨೦ದಡಿ ಸೇ. ಬೋಗರಿಗೆ ಪಾಲಿಸಿಕೊಟು ಉಳಿದು ಖ ೧೧೦ನು ಪುರ್ವಸಿಸ್ತು ಬತ್ತ ಗುತ್ತಿಗೆ ಖ ೧ಕೆ ಬ ೮ ಲು ನನಿನಮ್ಮ
7 ಶಿಷ್ಯನಾಗಿ ಯಿದ್ದಲ್ಲಿ ನಿನ್ನಮಕ್ಕಳಮಕ್ಕಳ ಸ್ವತಂತ್ರದಲ ರವಿಸಸಿ ಗಳುಳ್ಳ ಪರಿಯಂತ್ರದಲ್ಲು ನಿನಗೆ ಪಾರಿಸಿಕೊಜೆವು ಯಿ ಪಾಲಿಸಿಕೊಟ್ಟದರೊಳಗೆ ವೀರಭದ್ರ ದೇವರ ದೀಪಾರಾ
8 ಧನೆಗೆ ಗ೩ ಮುಸೀಶ್ವರ ದೇವರ ಕಡೆರೆಪಲಾರಕೆ ಗ॥ ಉಬೆಯಂ ಗ೨॥ ವನು ಕಲಕಲ ಪ್ರತಿ ಯಲುಕೊಟು ಬರೂದುಯೆಂದು ಬರಸಿಕೊಟ ಪಚೆವಾಲೆ ಯಿದಕೆ
9 ಸಾಕ್ಷಿ ಅಡುವಳಿ ಹೆಗ್ಗಡೆ ಮುಳ್ಳೆಯಾ ನಮ್ಮಶಿಷ್ಯ ರೊಳಗೆ ಮುಸೀಶ್ವರ ದೇವರು ಸೋಮಸೇಖರ ದೇವರು ಹೊಸ ಉರಪುರದ ಚನ್ನವೀರದೇವರು ಬಾಣವಡಿಮುದ್ದು
10 ವೀರದೇವರು ಪೇಟೆ ಕಂನ್ಯೆಯ್ಯಸೆಟಿ ನಂಮ ಬಸವಲಿಂಗಯ್ಯ ಉಭಯಂ ೭ರ ಕಂಟಮುಟ್ಟದಸಾಕ್ಷಿ ವಪ್ಪಿತದ ಬರಹ ಶ್ರೀವೀರಭದ್ರದೇವರು ಯೆಂಟುಜಡೆ ಸ್ವಾಮಿಗಳವೊ
11. ಪಿತದ ಬರಹ ಕರ್ತರ ಅಪಣೆ ಬರದಾತ ಸೇನಬೋಗ ಮಹಂತ್ರಯ್ಯ

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ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ 3ನೆಯ ತಾಮ್ರಶಾಸನ—1 ಹಲಗೆ.

(ಮುಂಭಾಗ)

ವಿಳಂಬಿ ಸಂ।ದ। ಸ್ರಾವಣ ಬ ೧೦ಲು ಶ್ರೀಮ
ತ್ಕೆಳದಿ ಸೋಮಸೇಕರ ನಾಯಕರು ರಾಮಪ್ಪ
³ ಗೆ ಬರಸಿಕಳುಹಿಸಿದ ಕಾರ್ಯ್ಯ ಬಗ್ಗುಂಜಿ ಸೀಮೆ
⁴ ಯಲ್ಲಿ ಸೀತಾನದೀತೀರದಲ್ಲು ಕೆಂಚಾವನು ಕ
⁵ ಟ್ಟಿಸ್ದ ವಿರಕ್ತ ಮಠಕ್ಕೆ ಯೀ ಸೀಮೆಕೆಳ ಉರಗ್ರಾಮ
⁶ ದಿಂದ ಉತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ತೆಗೆ ಹೆವಸೆ ಗ್ರಾಮದ
⁷ ಲ ಕೆಲಪುಭೂಮಿ ಸಂಸ್ಪೃಷ್ಟವಾಗಿ ಆದೆ ಯೀ ಕೆ
⁸ ಳ ಉರಗ್ರಾಮದಿಂದ ಉತ್ತಾರವ ಕೊಟ್ಟ ಭೂಮಿ
⁹ ಸಮಿಪದಲ್ಲಿ ಕಲ್ಲುಗುಡ್ಡೆ ಬಸ್ತಿಗೆ ಶಿವಪುರದ
¹⁰ ಪಾಲಬರಶಿಗೆ ಗ್ರಾಮದಿಂದ ಉತ್ತಾರವಾದ ಭೂ
¹¹ ಮಿ ವಳೆಗೆ ಹೋಳೆವತ್ತಿನ ನಷ್ಟಕ್ಕೆ ಪ್ರಾಕುಸಿಲ್ಲಿಸಿ
¹² ದ ನೂರು ಹೊನ್ನಿನ ಭೂಮಿಯಂನೂ ಆದೇ ಕ್ರಯವ ಕೊ
¹³ ಳೆ ಉ ಯೀಭೂಮಿಯಂನೂ ಯೀ ಮಠದ ಧ
¹⁴ ರ್ಮಕ್ಕೆ ಉತ್ತಾರವ ಕೊಡಪೇಕೆಂದು ಕೆಂ
¹⁵ ಪಿನ ಮಠದವರು ಹೇಳುತ್ತಾರೆ ಅರೀತಿ ಅಪ್ಪಣೆ
¹⁶ ಯಾಗದೇಕೆಂದು ಅಳಿಯ ನಿರ್ವಾಣಯ್ಯನವರು
¹⁷ ಹೇಳಿದ ಸಂಬಂಧ ಯೀ ಕೆಂಪಿನ ಮಠದ ದೇವರ ಕ್ಕೆ
¹⁸ ಯು ಕ್ರಯ ಗ ೧೧೮॥ ೨ ॥ ನೂರ ಹದಿನೆಂಟು ವ
¹⁹ ರಹ।ನೂ ಏಳುಹಣ ಅಡವಂನೂ ವರವಣ
²⁰ ಜತೆಗೆದುಕೊಂಡು ಉತ್ತಾರವ ಕೊಳದು ಯೀ
²¹ ಸೀಮೆ ಕೆಳಉರಪಾಲ ಹದಸೆ ಗ್ರಾಮದಿಂದ
²² ಶಿಸ್ತಿನಿಂದ ಗ ೭ ೮ ॥ ಪ್ರಾಕುನಿಲ್ಲಿಸಿದ ನ
²³ ಷ್ಟನಿಂಮಗ ॥ ೦ ॥ ಯಿರಲಾಗಿ ನಿಲಿಸಿದ ನ
²⁴ ಷ್ಟದಿಂದ ಗ ೨ ೮ ೩।।।= ಹಾಗೆ ಗ ೨।। ೪।=
²⁵ ಉಭಯಂ ಗ ೧೦ ೮ ೩।।।೦ ಕಲ್ಲುಗುಡ್ಡೆ ಬ
²⁶ ಸ್ತಿಗೆ ಯೀ ಬರಸಿಗೆ ಗ್ರಾಮದಿಂದ ಪ್ರಾಕು
²⁷ ಉತ್ತಾರವಾದ ಸ್ವಾಸ್ತೆಯಿಂದ ಹೋಳೆವತ್ತಿ
²⁸ ನ ಬಗ್ಯೆ ನಿಲಿಸಿದ ನಷ್ಟದಿಂದ ಗ ೧।।೦
²⁹ ಉಭಯಂಗ ೧೧।।೮।।। ಹಂನೊಂದು
³⁰ ವರಹಂ ನೂಯೆಂಟುಹಣ ಮುಪ್ಪಾಗ
³¹ ಗದ ಸೊಸ್ತೆಯಿಂನೂ ಯೀ ವಿರಕ್ತ ಮಠದ
³² ಧರ್ಮಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು

33 ಯೀ ಭೂಮಿಗೆ ಲಿಂಗಮುದ್ರಾ ಸಿಲಾಸ್ತಾಪಿ
34 ತಪಮಾಡಿಸುವಲ್ಲಿಗೆ ಹುಜೂರಿಂದ ಊ
35 ಳಿಗದ ವೀರನಕಳುಹಿಸಿದೇವೆ ಚ
ಉಗ್ರಾಮದವರ ಕರೆಸಿಕೊಂಡು ಗ
37 ಡಿ ತಪ್ಪರ ಬಾರದ ರೀತಿ ಯಿವನ ಮುಂ
38 ದಿಟ್ಟು ರೇಪೆ ಪ್ರಮಾಣು ಭೂಮಿಗೆ
39 ಸಿಲಾಸ್ಥಾಪಿತವ ಮಾಡಿಸಿಕೊಂಬುರು
40 ಈ ಕಾಗದವ ಸೇನಬೋಗರ ಕಡಿತ
41 ಕೆ ಬರಸಿ ತಿರುಗಿ ಇವರ ವಾಶಕ್ಕೆ
42 ಕೊಡುವುದಾಗಿ ಶ್ರೀ। ಯೆಂತಾ ಪ್ರತಿ

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ ಹಿತ್ತಾಳೆ ಹಲಗೆ 1

ಶ್ರೀ
ಗುರುಪೀಠ
ಶ್ರೀ ರಮ್ಭಾಪುರೀ
ವೀರಸಿಂಹಾಸ

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿರುವ 4ನೆಯ ತಾಮ್ರಶಾಸನ.

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ ಹಲಗೆ 1

(ಮುಂಭಾಗ)

1 ய சவாாரணனெழுத்து இவை செய்தலூர் திலதய்யனெழுத்து
2 இவைய் குன்னூர் கிழவனெழுத்து இவைய் சிங்குடானெழுத்து இவை
3 ய் அறிசில கிழான சிரிதானக்கனெழுத்து இதறிவென்னய்னூர்
4 ரட்டு பராந்தக புரத்துக்கணிகாச்சவன் திருவிராஜன் மாக்க
5 வி யெனனபுனறுறைத்திருசெருவாச்ச நாட்டானெழுத்
6 து இவை வெயானகுடானெழுத்து இவை சவர்ணிசெடி எழுத்து
7 இவை தேவூருடையானெழுத்து ஸ்ரீ ஜயமுரி|| ஸ்வஸ்தி ஸ்ரீ யாண்
8 டைத்து ஜயமுரி நாடான்வாலுக்குச் செல்லாநின்ற யா

(ಹಿಂಭಾಗ)

9 ண்டைந்தாவது இவ்வாண்டு ஜயமுரி நாடான்வாஞன பித்தனவா
10 டசெந்தனன் எங்களாச்சி கலந்துரை அடிகள் பிரந்தான்
11 ரைவதி நான் திங்கடோறும் முட்டாமைய் ஜயம்முரி சசதுப்பே
12 தி மங்கலத்து முப்பத்திருவரும் ஐஞ்ஞ கரியும் ஒன்பிடி
13 செய்யும் தயிரும் அட்டி முப்பத்திருவர்க்கு முன்பதா
14 ச இதர்க்கு செய்த நிலம் வெலிநிலத்தை வாய்க்கிழ்
15 இதர்செல்லை வடகொம்பினிலம் கிழக்கடைப்க்கிழ்பார்
16 செல்லைய் கருப்புத் தோட்டத்துக்கு மேற்கும் தென்பார்செ

ಮೂಡಗೆರೆ ತಾಲ್ಲೋಕು.

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ಮೂಡಗೆರೆ ತಾಲ್ಲೋಕು ಗೋಣೀಬೀಡುಹೋಬಳಿ ಗೋಣೀಬೀಡು ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಾಗಿಲಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಗೋಣೀಬೀಡ ಸೀಮೆ ಕಿತ್ತಳೆನಾಡ ಚಿಮಗದ ವೀರಪ್ಪಗೌಡ
2 ರ ವ ಕ್ಕಳು ದೇವಂಣ ಗೌಡರು ಯಿವರ ಚಿಕ್ಕಯ ಮಕ್ಕ
3 ಳು ವೀರಪ್ಪಗೌಡರು ಬಸವೇಶ್ವರ ಸ್ವಾಮಿಯವರ ದೇವ
4 ಸ್ಥಾನ ಯಿವಕ್ಕೇಕೆ ಮಳಿಗೆಗಳ ಕಟ್ಟುಬಗೆ ಪ್ರಾ
5 ರಂಭವಾಡಿದ ವಿವರಾ ॥ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ
6 ಮಾರ್ಗಶಿರ ಬಹುಳ ೫ ಲ್ಲು ಯಿಾ ದೇವಸ್ಥಾನ ಮಳಿಗೆ ಸಹಾ
7 ರಂಭ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ್ದು । ಸ್ವಭಾನು ಸಂವತ್ಸ
8 ರದ ನಿಜಜ್ಯೈತ್ರ ಶು ೧೫ ಲ್ಲು ಯಿಾ ಬಸವೇಶ್ವರ
9 ಸ್ವಾಮಿಯವರ ಪೂರ್ವಪೀಠೆಯಿಂದ ತೆರಳಿಕೊಂಡು
10 ಬಂದು ಯಿಾ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದರು ಯಿಂ

11 ಖವಾಗಿ ಯಿ ಗೋಣಿಬೀಡ ಸ್ತಳದ ಶಾಸಥಾಗ ಅಂ
12 ಣ್ಯಮುನವರ ಮಗ ಲಂಗಪ್ಪೈಯನು ಪ್ರೀತಿಯಿಂದ ಯಿ
13 ಸೇವೆಮಾಡಿದವರಿಗೆ ಸಕಲೈಶ್ವರ್ಯ ಧನಧಾನ್ಯ ಪುತ್ರರುಗಳ
14 ಕೊಟ್ಟು ನಿಂನಾ ಶೇವೆ ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಬಿಂನಹಂಮಾಡಿ ಬ
15 ರದ ಬರಹಕ್ಕೆ ಆಚಂದ್ರಾರ್ಕ ಮ
16 ಸ್ತು ಶ್ರೀ

66

ಅದೇಗೋಣಿಬೀಡು ಗ್ರಾಮದ ಬನ್ನಿಮಹಂಕಾಳಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′—8″×1′—3″

1 ಸ್ವಸ್ತಿ ವಿಜಯಉದುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಶ
2 ೧೫೩೭ ಸಂದ ವರ್ತಮಾನ ರಾಕ್ಷಸ ಸಂವತ್ಸರದ ಮಾಘ ಶು
3 ಧ೮॥..........ವೀರಪಾ........
4 ....ಸಲುವ ಗೋಣಿ...........
5 ಬೀಡಕಾಳಾಂಮನಸುನಾರರು ಕಾಳಪನಾಯಕರಿಗೆ ಧರ್ಮ
6 ವಾಗಲಿಯಂದು ಗೋಣಿಬೀಡ ಪಂಚಾಳದವರು ಯಿ ಮಾಘ ಶು
7 ಧ ೮ ಲು ವೀರಸಮಯದ ಸುನಾಲುವಿನ ಕನಡವೀರ ಪಾಂಚಾಳದವ
8 ರಲು ಕೂಡಿಕೊಡದವರು ತಮ್ಮ ಹೆಂಡರ ಪರರಿಗೆ ಕೊಟಹಾಗೆ
9 ಕಾಳಪನಾಯಕರ ಸಾಸನವ ಸಂಣಲಿಂಗಣನು ಬರೆದ
10 ಕುಲದೊಳಗೆ ಮದುವೆಲ ಹೆಂಣುಗಂಡಿನಲ ಬಂದ ಹಣವನು
11 ದೇವರಿಗೆ ಕೊಡಲುಳ್ಳವರು ಕೊಡದೆಯಿದರ ಮಕ್ಕಳು

67

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಚೌವೀಸತೀರ್ಥಂಕರ ಪ್ರತಿಮೆಯ ಕೆಳಭಾಗದಲ್ಲಿ

ಪ್ರಮಾಣ—1′×1¼

ಹೊಯಿಸಳಾಕ್ಷರ

1 ಸ್ವಸ್ತಿಶ್ರೀ
2 ಮತು ಅ
3 ನಂತನ ಉ

4 ದ್ಯಾಪನೆಯ
5 ಚೌವೀಸತೀರ್ಥಕ

6 ರ ಪ್ರತಿ
7 ಮೆ ಮಂಗಲ

68

ಶೃಂಗೇರಿ ಜಹಗೀರು.

ಶೃಂಗೇರಿ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಕೊಡತಲೆ ಸುಬ್ಬಾಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (೩ ಹಲಗೆ) ಉಂಗರ ವರಾಹಮುದ್ರೆ.

ನಾಗರಾಕ್ಷರ

I. (b) 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮ
2 ಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ ನಗ
3 ರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯುಶಂಭವೇ । ಭೂಯಸೇಧ [ವ] ತಾಂ ಭೂತ್ಯೈ ತ್ರ ಭೂಯಾ
4 ದಾಶ್ಚರ್ಯ ಕುಂಜರಃ । ಆಪುರ್ವಿಹಾರ ಕಾಂತಾರ ಮಾಗಮಾನಾಂಚ
5 ಯೋಗಿನಃ । ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಃ ಸಪಾತುವಃ ಹೇ
6 ಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾತ್ರೀಛತ್ರ ಶ್ರಿಯಂದಧೌ । ಅಸ್ತಿಕ್ಷೀ
7 ರಾರ್ಣವೋದ್ಭೂತಮಪಾಂ ಪುಷ್ಪಮನುತ್ತಮಂ ಅಮಾನಂಯಸ್ಯ (ವಿ)
8 ನಿರ್ಮಾಲ್ಯಮಾಧತ್ತೇ ಶಿರಸೀಶ್ವರಃ । ಸದಾಮೋದನಿಧೇಸ್ತಸ್ಯ
9 ಸಂತಾನೇ ಯದುಸಂಜ್ಞಿತೇ । ಆಭೂದಾಶ್ಚರ್ಯ ಮಾಧುರ್ಯಂ ವಸುಧಾಯಾ
10 ಸ್ತಪಃಫಲಂ । ಸಂಗವೋನಾಮರಾಜಾಭೂತ್ಸಾರಭೂತೇ ತದನ್ವಯೇ
11 ಲೇಖೇಯಸ್ಯ ಯಶಃ ಸಿದ್ಧಚಾರಣೀಭಿಃ ಸುಕೀರ್ತಿತಂ । ಸರ್ವರ

12 ತ್ನನಿಧೇಸ್ತಸ್ಯ ಸಮ್ರಾಡಾಸೀತ್ತನೂಭವಃ ರಾಜ್ಯೇ ಬುಕ್ಕ ಮಹೀ
13 ಪಾಲೋ ಮಣೀನಾಮಿವಕೌಸ್ತುಭಃ ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇ
14 ಸ್ತನಯಃ ಸುನಯೋನ್ನತಃ ಹಾರಗೌರಯಶಃ ಪೂರ ಹಾರೀ ಹರಿಹ
15 ರೇಶ್ವರಃ ಯತ್ ಷೋಡಶಮಹಾದಾನ ಯಶಸಾ ದಿಗ್ವಿಹಾರಿಣಾ
16 ಭೂಯಸಾಮಭವನ್ನೃಣಾಂ ಭುವನಾನಿ ಚತುರ್ದಶ ತಸ್ಯೈವಹಿ
17 ನೃಪಾಲಸ್ಯದೇವ್ಯಭೂನ್ಮೇಲಮಾಂಬಿಕಾ । ಶೌರೇಸ್ತಸ್ಯ ಯಥಾ
18 ಲಕ್ಷ್ಮೀಶ್ಶಂಕರಸ್ಯೇವಪಾರ್ವತೀ । ಪಿತಾಮಹಸ್ಯ ಸಾವಿತ್ರೀ
19 ಛಾಯಾದಿನಮಣೇರಿವ ವಿಲಾಸವಿಭ್ರಮೋಲ್ಲಾಸ ಶಿರ
20 ಸ್ಕೃತ ತಿಲೋತ್ತಮಾ । ಅತ್ರೇರಿವಾನಸೂಯೇತಿ ವಸಿಷ್ಟಸ್ಯಾ
21 ಪ್ಯರುಂಧತೀ । ಶಚೀಶತಮಖಸ್ಯೇವ ಶಶಿನೋರೋಹಿಣೀ
22 ಯಥಾ । ದಮಯಂತೀ ನಲಸ್ಯೇವ ರಾಮಸ್ಯೇವಾವನೀಸುತಾ ತ
23 ಸ್ಯ ಮೇಲಾಂಬಿಕಾಜಾನೇರುದಭೂತ್ಸುಮಹೋನ್ನತಃ ಪ್ರತಾಪ

II. (*a*)

24 ದೇವರಾಯೋಯಃ ಪುತ್ರೋಭೂತ್ಕುವಲಯೇಕ್ಷ
25 ಣಃ····ರೂಪಇವಮೂರ್ತೌ ಯಸ್ಯಾಂಗಾ ಅನಂಗಮಿವಾಪರಃ ಪ್ರಮೋ
26 ··ಇವಧರ್ಮೋಯಃ ಪ್ರಜಾವಾಂಸ್ವಗುಣೈರಭೂತ್ ಪ್ರತ್ಯರ್ಥಿಸಮಿದು
27 ದ್ಭೂತಃ ಪ್ರತಾಪಾಗ್ನಿ ರಣೇರಣೇ ವಿಜಿತೋಯೇನವೀರೇಣ
28 ವಿಜಯಶ್ರೀಕರಾಗ್ರತಃವಿಜಯೀವಿಕ್ರಮಾದಿತ್ಯ ಭೋ
29 ಜಭೂಪ ಇವಾಪರಃ । ಅಂಗಿನೋಯಂ ಪ್ರಚಕ್ಷಂತೇ ರಾಜರಾಜಾವ
30 ತಾರಕಂ ಅಭಂಗಮಂಗಕಾಳಿಂಗ ವಂಗಾದ್ಯೈಶ್ಚಾಮರಾದಿ
31 ಭಿಃ ರಾಜಾನೋಯಂ ನಿಷೇವಂತೇ ರಾಜಚಿಹ್ನೈಃ ಸ್ವಯಂಧೃತೈಃ ರಾ
32 ಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀಯೋರಾಜಪರಮೇಶ್ವರಃ । ಹಿಂದೂರಾಯಸು
33 ರತ್ರಾಣ ದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದನಃ ಗಜೌಘಗಂಡಭೇರುಂಡೋ ಗಜೇಂ
34 ದ್ರ ಮೃಗಯಾರತಃ ಮೂರುರಾಯರಗಂಡಾಂಕಃ ಪರರಾಯ ಭಯಂಕ
35 ರಃ ಶ್ರೀ ತುಂಗಭದ್ರಾ ಪರಿಷೇ ನಗರೇ ವಿಜಯಾಹ್ವಯೇ ಸಿಂಹಾಸ
36 ನಸ್ಥಃ ಪ್ರೀತ್ಯಾಯಮವನೀಮಾಶಶಾಸಸಃ । ಶಾಲಿವಾಹನ ನಿ
37 ರ್ಣೀತೇ ಶಕವರ್ಷ ಕ್ರಮಾಗತೇ ಯುಗ್ಮಾಗ್ನಿಗುಣಭೂಮ್ಯಾ
38 ಸಂಯುತೇ ವಿಕೃತಿವತ್ಸರೇ ಕಾರ್ತಿಕ್ಯಾಂತು ಸಿತೇ ಪ
39 ಕ್ಷೇದ್ವಾದಶ್ಯಾಂ ಶುಭವಾಸರೇ ತುಂಗಭದ್ರಾನದೀತೀರೇ
40 ವಿರೂಪಾಕ್ಷಸ್ಯಸನ್ನಿಧೌ । ಶ್ರೀವತ್ಸಗೋತ್ರಜಾತಾ
41 ಯ ವರಾಪಸ್ತಂಬ ಸೂತ್ರಿಣೇ । ಬಹ್ವೃಚಾನಾಂವರೇಣ್ಯಾ
42 ಯ ಯತವಾಙ್ಮನಸಾತ್ಮನೇ । ಪದವಾಕ್ಯಪ್ರಮಾಣೇಷು
43 ಪರಾಂಪ್ರೌಢಿಮುಪೇಯುಷೇ । ವಾದಿವಿದ್ವತ್ಕವೀಂದ್ರಾಯ
44 ವಿಷ್ಣುಸಿದ್ಧಾಂತವೇದಿನೇ । ವೇಂದಾತಾಚಾರ್ಯವರ್ಯಾಯ ವಿ
45 ಷ್ಣುಪೂಜಾಪರಾಯಚ । ದೇವರಾಚಾರ್ಯಪುತ್ರಾಯ ಮಾಯ
46 ಣಾಚಾರ್ಯಧೀಮತೇ । ಅರಂಗವೇಂಠಕೇಚೈವಹೆಬ

II. (*b*)

47 ರಾಖ್ಯಸ್ಯಸೀಮನಿ । ವೋಟಗಾರಿತಿ ವಿಖ್ಯಾತ ನಾಮಾ
48 ಸಂಗ್ರಾಮಮುತ್ತಮಂ ದೇವರಾಯ ಪುರಂಚೇತಿ ಪ್ರತಿನಾಮ
49 ಸಮನ್ವಿತಂ । ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುಕ್ತಂ ಚ
50 ಸಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣ ಅಷ್ಟಭೋಗ್ಯೈ
51 ರಥೇತರೈಃ । ವಿವಿಧೈಶ್ಚಫಲೈರ್ಯುಕ್ತಂ ಸತಟಾಕಂಸಭೂರುಹಂ
52 ಆಚಂದ್ರತಾರಕಂಭೋಕ್ತುಂದಾತುಂಚಾಪಿ ನಿಜೇಚ್ಛ
53 ಯಾ । ಪುತ್ರಪೌತ್ರೈಶ್ಚ ತತ್ಪುತ್ರೈಸ್ತತ್ಸುತೈಸ್ತತ ಉತ್ತರೈಃ । ಪ್ರ
54 ತಾಪದೇವರಾಜೇಂದ್ರಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ ಸಹಿರ
55 ಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮುದಾ ॥

III. (*a*)

56 ತಸ್ಯಾಗ್ರಹಾರವರ್ಯಸ್ಯ ಚತುಃಸೀಮಾವಳಿ ನಿರ್ಣ
57 ಯಃ ಸರ್ವೇಷಾಂ ಸುಖಬೋಧಾಯ ಲಿಖ್ಯತೇ ದೇಶಭಾಷೆ
58 ಯಾ ವೋಟಗಾರಿಗೆ ಪ್ರತಿನಾಮದೇವತಾಪುರಕೆ ಮೂಡಲು ಪೆಗಿ
59 ಪದಗಡಿಕಲಿನಿಂದಂ ಪಡುವ ತೆಂಕಲು ಕುಂಬಕಲದಿ ಬಡಗ
60 ಪಡುವ ಬೀಡೆದಶೀಮೆ ತಾರುವರಿ ಹಳದಿಂ ಮೂಡಲು ಬಡಗ
61 ಮಾಲೂರ ಗಡಿಯು ತೆವರ ನೀರುವರಿಯಿಂದಂ ತೆಂಕಲು ಶ್ರೀ
62 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾ
63 ನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಸ್ವದತ್ತಾದ್ದ್ವಿಗುಣಂ

64 ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ವಿ
65 ಫಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಷ
66 ಷ್ಟಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಏಕೈವ ಭಗಿನೀ
67 ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವ
68 ಸುಂಧರಾ । ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀ
69 ಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ
70 ರಾಮಚಂದ್ರಃ ॥

'ಶ್ರೀ ವಿರೂಪಾಕ್ಷ' (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ.)

ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಕೋಲಾರದ ತಾಲ್ಲೋಕು.

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ಕೋಲಾರ ಕಸಬೆಯಲ್ಲಿ ಸೌಳಿ ಶೇಷಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿ ದೊರಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ..

1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂ
2 ಬುಲು ೧೪೩೪ ಅಗುನೇಟಿ ಶ್ರೀಮುಖಸಂವತ್ಸರಂ ಆಶ್ವೀಜ ಸು ೧೨
3 ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರ
4 ತಾಪ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಾರಾಯಲುಗಾರು ಸುಖಾನುರಾಗಂ ಶ್ರೀರಾಜ್ಯಂ
5 ಚೇಯಚುಂಡುಗಾನು ಶ್ರೀಮದ್ರಘುಪತಿನಾಯಕಾಚಾರ್ಯುಲ್ಯೈನ ಶ್ರೀವೀರ
6 ರಾಮನಾಯಕುಲವಾರು ಶ್ರೀಭಾರದ್ವಾಜಗೋತ್ರ ಆಪಸ್ತಂಬಸೂತ್ರಂ
7 ಯಜುಶ್ಯಾಖಾಧ್ಯಾಯುಲ್ಯೈನ ಶ್ರೀರಾಮಚಂದ್ರಭಟ್ಟೋಪಾಧ್ಯಾಯುಲಪು
8 ತ್ರುಲ್ಯೈನ ಹರಿಭಟ್ಟೋಪಾಧ್ಯಾಯುಲುಕು ಇಚ್ಚಿನತಾಮ್ರಶಾಸನ
9 ಮೆಟ್ಲಂ ನನು ಮಾ ಅಧಿಕಾರಾನಿಕಿ ಚೇರಿನ ಚಿನ್ನಪಲ್ಲೇ ಅನುಗ್ರಾಮ
10 ಮುನಕು ಶ್ರೀರಾಮಸಮುದ್ರಂ ಅನಿ ಪ್ರತಿನಾಮಂಚೇಸಿ ಮಾ ಮಾತಾಪಿತ್ರ
11 ವುಲಕು ಪುಣ್ಯಲೋಕಪ್ರಾಪ್ತಿಕೈ ಶ್ರೀರಾಮಸನ್ನಿಧಿಲೋ ಸಹಿರಣ್ಯೋದ
12 ಕ ದಾನಧಾರಾಪೂರ್ವಕಂ ಗಾನು ಸಮರ್ಪಿಂಚಿರಿ ಈ ಗ್ರಾಮಾನಿಕಿ ಚೆಲ್ಲೇ
13 ನಿಧ್ಯಾದಿಸಮಸ್ತ ತೇಜಸ್ಸ್ವಾಮ್ಯಮುಲನ್ನುಮೀರು ಪುತ್ರಪೌತ್ರಾದುಲುಗಾ ಅನುಧ
14 ವಿಂಚುಕೊನಿ ಮಾವಂಶಸ್ಥುಲುಕು ಶ್ರೇಯಃಪ್ರಾರ್ಥನ ಚೇಸುಕೊನಿ ಸುಖಂಗಾವುಂಡೇದಿ ಅನಿ
15 ವ್ರಾಯಿಂಚಿಯಿಚ್ಚಿನ ತಾಮ್ರಶಾಸನಮು ! ಸ್ವದತ್ತಾದ್ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
16 ನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ದಾನಪಾಲನಯೋ
17 ರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲ
18 ನಾದಚ್ಯುತಂ ಪದಂ ಶ್ರೀರಾಮ ‖

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ಅದೇ ಕೋಲಾರದ ಕಸಬೆಯಲ್ಲಿ ಅವನಿಮಠದ ಏಜಂಟ್ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಬುಲು ೧....
2 ಪ್ರಭವಾದಿಚೆಲ್ಲುವರುಷಂಬುಲು ೪೯ ಅಗುನನೇಟಿ ನಳನಾಮಸಂವ
3 ತ್ಸರ ಪುಷ್ಯ ಶು ೧೨ ಅಂಗಾರಕವಾರಮು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
4 ಮಾರ್ತಂಡ ರಾಜಕಂದರ್ಪ ರಾಜಕಂಠೀರವ ರಾಜತೇಜೋನಿಧಿ
5 ರಾಜ ಮಹಾರಾಜ ಶ್ರೀಯಾದವವಂಶಾಬ್ಧಿಪರಿಪೂರ್ಣ ಚಂ
6 ದ್ರುಲಯಿನಗುತ್ತಿಹರ ನಿಬ್ಬರಗಂಡ ಬಸವ ಶಂಕರಬಿರುದಾಂಕಿತ
7 ಲಯಿನಕೊಂಕಣದಳ ವಿಭಲಾಂಕುಶಲಯಿನ ಮಾವುಲಗೋತ್ರ
8 ಪವಿತ್ರಲಯಿನ ಪೆದ್ದನಾಯಿನಿ ನಲ್ಲಾರಪ್ಪನಾಯನಿಗಾರಿ ಪೌತ್ರುಲ್ಯೈನ
9 ಪೆದ್ದವೆಂಕಟಪ್ಪ ನಾಯನಿವಾರಿ ಪುತ್ರುಲಯಿನ ಪೆದ್ದನಾಯನಿವಾರು ಶಾಂ
10 ಡಿಲ್ಯಸಗೋತ್ರಾಪಸ್ತಂಬ ಸೂತ್ರ ಯಜುಶ್ಯಾಖಾಧ್ಯಾಯುಲಯಿನ
11 ಕೊಳಾಲಸ್ಥಳಂ ತಲಗುಂದಂ ಅಗ್ರಹಾರಂ ಸರಿಮಳ್ಳಸುಬ್ಬಾವಧಾ
12 ನುಲವಾರಿ ಪೌತ್ರುಲಯಿನ ರಾಮಕೃಷ್ಣಾವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ
13 ಕೃಷ್ಣ ಶಾಸ್ತುಲವಾರಿಕಿ ಮಾವುಲಗೋತ್ರಪವಿತ್ರಲಯಿನ ಪೆದ್ದನಾಯನಿನಲ್ಲಾರ
14 ನಾಯನಿವಾರಿ ಪೌತ್ರಲಯಿನ ಪೆದವೆಂಕಟಪನಾಯನಿವಾರಿ ಪುತ್ರಲಯಿನ
15 ಪೆದ್ದನಾಯನಿವಾರು ಸರಿಮಳ್ಳಸುಬ್ಬಾವಧಾನುಲವಾರಿ ಪೌತ್ರುಲಯಿನ
16 ರಾಮಕೃಷ್ಣಾವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ ಕೃಷ್ಣಶಾಸ್ತುಲವಾರಿಕಿ ನಲ್ಲಾರಪ್ಪ
17 ನಾಯನಿವಾರಿ ಪೌತ್ರಲಯಿನ ಪೆದವೆಂಕಟಪ್ಪನಾಯನಿವಾರಿ ಪುತ್ರಲ
18 ಯಿನ ಪೆದ್ದನಾಯನಿವಾರು ಸರಿಮಳ್ಳೆಸುಬ್ಬಾವಧಾನುಲವಾರಿ ಪೌತ್ರುಲ
19 ಯಿನ ರಾಮಕೃಷ್ಣಾವಧಾನುಲವಾರಿ ಪುತ್ರುಲಯಿನ ಕೃಷ್ಣಶಾಸ್ತುಲವಾರಿಕಿ

20 ವ್ರಾಯಿಂಚಿ ಯಿಚ್ಚಿನ ಭೂದಾನಶಾಮ್ರ ಶಾಸನಮೆಟ್ಲಂನನು ಮಾನಾಯಕ
21 ತನಾನುಕುಚೆಲ್ಲೆ ಪೆದ್ದನಾಯನಿದುರ್ಗಾನುಕು ವಳಿಶವ್ಯೆನರಾಮಕುಪ್ಪಂ
22 ಶೀಮಲೋನುಪೆದ್ದೂರಗ್ರಾಮಾನುಕು ನಡಚೇಭೂಮಿಲೋನು ಮೀಕುಮಾ
23 ಕು ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯಂಗಾನು ನಡಚೇಟಟ್ಟುಗಾನು ಈ ಮಕರಸಂಕ್ರಾಂತಿ
24 ಮಹಾಪುಣ್ಯಕಾಲಮಂದು ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕಂಗಾನು
25 ಕಾಡಾರಂಭಂಭೂಮಿ !!! ಪಡಹ್ಮೆದು ತೂಮಲುದಯಚೇಸಿ ಇಚ್ಚಿನಾ
26 ರಂಗನುಕಮಾಪೆದ್ದಲಕು ಪ್ರೀತಿಗಾನು ಇಷ್ಟದೈವಂ··ಅರ್ಪಣಂ
27 ··ಇಟನಾರಮು ಮೀಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯಂಗಾನು ಸುಖಾನಾ
28 ಅನುಭವಿಂಚುಕೊನಿ ವಚ್ಚೇದಿ ಅನಿ ವ್ರಾಯಿಂಚಿ ಇಚ್ಚಿನ ದಾನಶಾಸನಮು
29 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
30 ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂ
31 ಧರಾಂ ಷಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ

(ಶ್ರೀ ಗೋಪಾರಾ)

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ಕೋಲಾರ ತಾಲ್ಲೋಕು ಕಸಬಾ ಹೋಬಳಿ ಅರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಳಿ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ 6′-0″×4′-6″

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕಲಿವರುಷ ೪೬೩೩ ಶಕವರುಷ ೧೪೫೪ನೆಯ ಮೇಗೆ ಸಲುವ ಅನಂದಸಂವತ್ಸರ
2 ··೩೦ ಸೋ ಅರ್ದ್ರನಕ್ಷತ್ರ ಪ್ರೀತಿಯೋಗ ಬವಕರಣ ಸೂರ್ಯ್ಯಗ್ರಹಣ ಪುಣ್ಯಕಾಲ
3 ದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮೋತ್ತರ ಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿ
4 ಶ್ರೀವೀರಪ್ರತಾಪ ವಿಜಯರಾಯ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪದೇವರಾಯ ಮಹಾರಾಯರು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ ಗೆಯಿವಲ ಶ್ರೀಮನ್ ಮಹಾ
5 ಪ್ರಧಾನ ಪೆರುಮಾಳೆದಂಣ್ನಾಯಕರ ತಂಮ ಮಲ್ಲಂಣಗಳು ಬಮ್ಮಸಮುದ್ರದಲು ಲಖ್ಖಣ್ಣೊಡೆಯರ ನಿರೂಪದಿಂದ ನಾಯಕತನವ ಮಾಡುವಲಿ
6 ತಮ್ಮನಾಯಕ ತನಕೆ ಸಲುವ ಕೋಳಾಲನಾಡಲು ಮುಕ್ಕಣ್ಣವೊಡೆಯರ ಸೊಂಣಗೌಂಡರು ಸೆಟ್ಟಿಯಹಳ್ಳಿಯ
7 ಭಾಗೆಯ ಅಜೆಯಹಳ್ಳಿಯ ಪಶ್ಚಿಮಭಾಗದಲು ನಾಉ ಅಪ್ಪಾರವಾಗಿ ಬಿಟ್ಟ ಮಾರಸಮುದ್ರವನು
8 ಕುಂಟೆ ಕಟ್ಟೆ ತೋಟ ತುಡಿಕೆ ಅಣೆಕಟ್ಟು ಕಾಡಾರಂಥ ನೀರಾರಂಥ ಎಡವಿಜುಗುಯ್ಯಲು ಮೊದಲಾದ ಸಮಸ್ತ···· ಸ್ವಾಮ್ಯವನು
9 ಹರಿತಸಗೋತ್ರ ಅಪಸ್ತಂಬಸೂತ್ರ ಯಜುಶ್ಯಾಖಾಧ್ಯಾಯಿಗಳಾದ ನಂಜಪ್ಪನವರ ಕುಮಾರ ಮಹ
10 ದೇವಯ್ಯಗಳಿಗೆ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ ಗ್ರಾಮವನು
11 ನೀವು ನಿಮ್ಮ ಪುತ್ರಪವುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂಡು ಆ ಗ್ರಾಮದ ಹಿರಿಯಕೆರೆಯ ಕೆಳಗೆ ಹತ್ತುಕೋಳಗ ಗದ್ದೆ
12 ಯನು ಶ್ರೀ ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀ ತಿರುಮಲನಾಥದೇವರ ಪಡಿತರ ದೀ
13 ಪಾರಾಧನೆಗೆ ಸಲಸುತ್ತಾ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಸರ್ವಮಾನ್ಯ ಅಗ್ರಹಾರವಾಗಿ ಅನುಭವಿಸೂದು ನಿಮ್ಮ ಭೂಮಿಗಳು
14 ದಾನಾಧಿಕ್ರಯಂಗಳಿಗೆ ಸಲುವುದು ನಿಮ್ಮ ಕೆಜುಗೆ ಊನಮಾನವಾದರೆ ನೀಉ ಮಹಾಜನಂಗಳು ಕಟ್ಟಲುಳ್ಳವರು
15 ಯೀ ಶಾಸನದ ಮರಿಯಾದೆಯಲಿ ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀ ತಿರು
16 ಮಲೆನಾಥದೇವರ ಮುಂದೆ ಪ್ರಮಾಣವಮಾಡಿ ಶಿಲಾಶಾಸನವ ಮಾಡಿಕೊಟ್ಟವಾಗಿ ನೀವು ಯೀ
17 ಅಪ್ಪಾರವನೂ ಸರ್ವಮಾನ್ಯನಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಅನುಭವಿಸಿ ಸುಖದಿಂ ಬಾಳೂದೆಂದು
18 ನಮ್ಮ ಸ್ತ್ರೀಪುತ್ರಜ್ಞಾತಿಸಾಮಂತರ ಅನುಮತದಿಂದ ಅರಸಿನವರ ಮತದಿಂದ ನಮ್ಮ ಸ್ವರುಚಿಯಿಂದ ವೊ
19 ಡಂಬಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿವರಿಷ
20 ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾ
21 ನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಜೋಡಿ ತಲಗುಂದ ಗ್ರಾಮದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

1 ಪಲವಂಗಸಂವತ್ಸರದ
2 ವಯಿಶಾಖ.ಬ ೧೨ ಲು ಶ್ರೀ
3 ಮತು ಬಯಿರರಸನು
4 ಇಲ್ಲಿ ಬಿದ್ದು ವಸ್ತುಹೋಗಿ
5 ಸ್ವಾಮಿಪಾದಕೆ ಸೇರಿದನು

(ಶೀಕಲ ಅಕ್ಷರ ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ತಲಗುಂದ ಗ್ರಾಮದಿಂದ ಬುಸ್ಸೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಪಶ್ಚಿಮಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪರಿಧಾವಿ ಸಂ
2 ವತ್ಸರ ಶ್ರಾವಣ ಬ ೧ ಗುರುವಾರ
3 ದಲು ಶ್ರೀಮತು ಸುಗುಟೂರ ಅ
4 ಯ್ಯಪ್ಪನವರು ತಮ್ಮ ಪುರೋಹಿತ
5 ನರಸಂಭಟ್ಟರಿಗೆ ದಾನಮಾಡಿ
6 ಕೊಟ್ಟ ಹೊಲ ಖಂ .।।. ಇದಕೆ ಅ
7 ರು ತಪ್ಪಲಾಗದು ರಾಮಪ ಬರೆ
8 ದದ್ದು

74

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನಹಳ್ಳಿಯಬಳಿ ಹೊಂಗೇಗಿಡದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.
(ಅಕ್ಷರ ಸವೆದಿದೆ).

1 ಶ್ರೀಮುಖ ಸಂ······ಮಾರ್ಗ
2 ಶಿರ······ವಾರದಲು ಶ್ರೀಮತು
3 ವೀರೋಜಿ ಪಂತರು ಅಮ್ಮ ಬಂಟ ತಿ
4 ಮ್ಮಯ್ಯಗೆ ಕೊಟ್ಟ ಹೊಲ
5 ······ಪಾಪ······
6 ಶ್ರೀಚೌಡೇಶ್ವರಿ······ಪಾದ····
7 · ····ಶ್ರೀ······ಶ್ರೀ······

75

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಚರಾಕುಪುರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕೊಠಾರದ ಬಂಡೆಯಮೇಲೆ.

1 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧ಬುಧವಾರದಲು
2 ಬೊಮ್ಮರಸರಮಗ ಚಿಕ್ಕರಸನು ಮಾ
3 ಡಿಸಿದ ಮರಿಜುಗುಳಿ ಯೆಂಬ ಕೆಱೆಯ
4 ಕೆಳಗೆ ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿ ಬ್ರ
5 ಹ್ಮಾಂಡನಾಯಕ ದೇವತಾ ಸಾರ್ವಭೌಮ
6 ಶ್ರೀವರದರಾಜಸ್ವಾಮಿಯವರ ದೀಪ
7 ಮಾಲೇ ಸೇವೆಗೆ ಕೊಟ್ಟ ಗದ್ದೆ ಖಂ ।।.
8 ಇದಕೆ ತಪ್ಪಿದವರು ಸತ್ತನಾಯ ತಿಂ
9 ದವರು ಶ್ರೀ

76

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನ ಹಳ್ಳಿಗೆ ಉತ್ತರ ಬೆಟ್ಟದಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

1 ಆನಂದ ಸಂವತ್ಸರದ ನಿಜಜೇಷ್ಠ
2 ಶು ೫ ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
3 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ವೇಂಕಟಪತಿ ದೇ
4 ವ ಮಹಾರಾಯರು ಪೃಥವಿಯ ರಾಜ್ಯವ
5 ನಾಳುವಲಿ ಶ್ರೀಮತು ಸುಗುಟೂರ
6 ತಮ್ಮಯ ಗವುಡರ ಮಕ್ಕಳು ಶ್ರೀಮ
7 ತು ಮೊಮ್ಮಾಯಿಗಳು ಪ್ರಸನ್ನ ಗಂಗಾ
8 ಧರೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಸಮರ್ಪಿ
9 ಸಿದ ಗಂಜುಹಳ್ಳಿಗ್ರಾಮ

77

ಆದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಡೇರಹಳ್ಳಿ ಯಲ್ಲೆಯಲ್ಲಿ ಬೆಟ್ಟದಮೇಲೆ (ದಂಡಕಮಂಡಲು).

1 ಸ್ವಸ್ತಿ ಶ್ರೀವ್ಯಯ ಸಂವತ್ಸರಂ
2 ಆಶ್ವೀಜ ಸು ೧೦ ಗುರುವಾರ
3 ಮುನಾಡು ವೀರಮನಾಯಕುಡು
4 ಪುಲತೋ ಪೊಟ್ಲಾಡಿ ಆ ಪುಲಿನಿ ಜಂ
5 ಪಿ ತಾನು ಸ್ವರ್ಗಮು ಜೇರೆನು ಶ್ರೀ

78

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗಸಮುದ್ರಕ್ಕೆ ದಕ್ಷಿಣ ಕಲ್ಲಂಡೂರಿಗೆ ಹೋಗುವದಾರಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲು.

1 ಶ್ರೀ ಸುಬ್ಬಜೀಯರಮಗ
2 ಮಣಿಯಪ್ಪಗೆ ಹಜರತು
3 ಮುಲಕ್ ಸಾಹೇಬರು ಕೊ
4 ಟ್ಟ ಕಟ್ಟುಕೊಡಗೆ ಹೊ
5 ಲಂ । . ಶ್ರೀ

79

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬಿಟ್ಟೇನಹಳ್ಳಿ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ವಡ್ಡರ ಬಂಡೆಗೆ ಪಶ್ಚಿಮ ಗುಂಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ. 4′-6″×3′-9″

1 ಸಿದ್ಧಾರ್ಥಿನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೫
2 ಭಾನುವಾರದಲು ದೇಶಕುಲಕರಣಿ ವೆಂಕಟ
3 ರಾಮಯ್ಯನವರ ಮಕ್ಕಳು ನಂಜುಂಡಯ್ಯ
4 ನವರು ಸುಗುಟೂರ ಶ್ರೀತಮ್ಮಯ ಗವುಡರ
5 ಅಪ್ಪಣೆಯಿಂದ ಶ್ರೀ ವೀರಭದ್ರ ದೇವರಿಗೆ
6 ಸಮರ್ಪಿಸಿದ ಮಾನ್ಯದ ಹೊಲ . ।। . ಹತ್ತು
7 ಕೊಳಗವನು ಅರ್ಚಕ ನಂಜಯ್ಯನು ಅ
8 ನುಭವಿಸಿಕೊಂಡು ದೇವರಸೇವೆ ನಡಿಸಿ
9 ಕೊಂಡು ಯಿಹುದೆಂದು ಬರಸಿಕೊಟ್ಟ ಧ
10 ರ್ಮ ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರರು ಸಾಕ್ಷಿ
11 ಗಳು ಶ್ರೀ

80

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗಸಮುದ್ರಕ್ಕೆ ಉತ್ತರ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ಹುಟ್ಟು ಗುಂಡಿನಮೇಲೆ.

1 ಮಂಗಸಮುಧ್ರದ ಮ
2 ಹಾ ಜನಂಗಳು ಲಬ್ಬಪ್ಪ
3 ರಸಿಗೆ ಕೊಟ್ಟ ಮಾನ್ಯಹೊಲ ನಾ
4 ಗುಳ
5 ಇದಕೆ ಸೆಲ್ಲ

81

ಹುತ್ತೂರು ಹೋಬಳಿ ಶಹಪುರ ಗ್ರಾಮದಲ್ಲಿ ಕುಂಬಾರ ರಾಮಯ್ಯನ ಮನೆಗೆ ಉತ್ತರ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
2 ಶಕವರುಷ ೧೫೪೩ನೆಯ ದುರ್ಮ್ಮತಿ ಸಂವತ್ಸರದ ವಿಶಾಖ
3 ಬ ೧೨ ಲು ಶ್ರೀಮತು ಮಹಾರಾಜಾಧಿರಾಜ ರಾಮರಾಜವೊಡೆ
4 ಯರು ಪೃಥಿವೀ ಸಾಂಮ್ರಾಜ್ಯವ ಮಾಡುವಲ್ಲಿ ಹೊಳಲ
5 ಯ ಮಹಾಜನಂಗಳು ಬಯಲ ಶ್ರೀ ಸೋಮೇಶ್ವರದೇವರ
6 ಪಡಿತರ ದೀಪಾರಾಧನೆಗಾಗಿ ಬಿಟ್ಟ ಗದ್ದೆ ಖಂ . ॥ .

82

ಅದೇ ಶಹಪುರದ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೊಠಾರದ ಬಂಡೆಗಳಲ್ಲಿ.

1 ಪಲವಂಗ ಸಂವತ್ಸರ ಚೆಯಿತ್ರ ಸು ೧ ಸೋ
2 ಮವಾರದಲು ಬಾಚೆಯನಾಯಕರ ಮಕ್ಕಳು ಮ
3 ಲೆಯ ನಾಯಕರು ಸೋಮೇಶ್ಪರದೇವರ
4 ದೀಪಮಾಲ ಸೇವೆಗೆ ಐಗುಳ ಹೊಲವ
5 ನು ಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿಸಿದರು ಶ್ರೀ ಸೋ
6 ಮೇಶ್ವರ ದೇವರಕೆ ಪಾದವೆ ಶರಣುಶ್ರೀ

83

ಅದೇ ಹುತ್ತೂರು ಹೋಬಳಿ ಹೊಳಲಿ ಗ್ರಾಮದ ಕೆರೆ ಒಳಗೆ ಹೊಂಗೆಗಿಡದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′–3″×1′–6″.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕೃಷ್ಣಪನಾಯನಿ
2 ಗಾರು ಧಂಟಿರೋತು ವಿಜಯ ಸಂ
3 ವತ್ಸರಂ ಮಕ್ರ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯ
4 ಕಾಲಮಂದು ಶ್ರೀಚವುಡೇಶ್ವ
5 ರಿ ಅಮ್ಮವಾರಿಕಿ ಧಕುತಿನಿಂ
6 ಚಿಕಟ್ಟಿಂಚಿನ ವಿಜಯ
7 ಮಂಟಪಂ ಚಂದಸೂರಿ
8 ಯಾದಲು·················
9 ವುಂಡೇದಿ·········ಶ್ರೀಚವುಡೇ
10 ಶ್ವರಿ ಅಮ್ಮವಾರಿ ಪಾದಮೇಗ
11 ತಿ ಶ್ರೀ

84

ಅದೇ ಹೋಬಳಿ ಹೊಳಲಿಗ್ರಾಮದ ಕೊಠಾರದ ಬಂಡೆಗೆ ಪೂರ್ವ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ ಕೆತ್ತಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3′–0″×2′–6″.

1 ಶ್ರೀಮತು ಪ್ಶೆಂಗಳನಾಮ
2 ಸಂವತ್ಸರದ ಆಷಾಢ ಶು ೧೩
3 ಸೋಮವಾರದಲು ವೀರಮರ
4 ಸರ ಮಕ್ಕಳು ರಾಜಯಗಳು
5 ಹೊಳಲಿಯ ಪುರೋಹಿತ ಶ್ರೀ
6 ನಂಜುಂಡ ಭಟ್ಟರಿಗೆ ತಂಮ
7 ತಂದೆ ವೀರಮರಸರಿಗೆ ಪುಣ್ಯ
8 ಲೋಕವಾಗಬೇಕೆಂದು ಸಮರ್ಪಿಸಿದ
9 ಹೊಲಖಂ . ॥ . ಹತ್ತು ಕೊಳಗ ಇದಕೆ ಕೇ
10 ಡು ಬಯಸಿದವರು ಗೋವಕೊಂದ
11 ಪಾಪದಲಿ ಹೋಹರು ಶ್ರೀ

85

ಅದೇ ಹೊಳಲಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ೨ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗ್ರಾಮದ ಯಲ್ಲೆಯಲ್ಲಿ ಪಾಪೇಗೌಡನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 6′–0″×4′-3″.

(ಹಳಗನ್ನಡಕ್ಷರ)

1 ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿಯಮು
2 ಙ್ಗಲದತುಬುಗೊಳುದ್ದತ್ತೊನ್ ಆಪದಿಮ್ಬರೆ
3 ಡ ಆಕೊಮನಗಲೆ ಇವಙ್ಗೆ ಕಲ್ನಾಟುಕೊಟ್ಟದು ಪನ್ನೆರ
4 ಡು ಕಬನಿದೇವಪಾಗಡಿಯಲನೆ······
5 ಕೊಟ್ಟದು ಸ..ರಿ ಪಡೆದ
6 ··············ಪೊಲಿ
7 ··············ಯ್ದೊರ್
8 ··············ಪ್ಪೊರ್

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ಅದೇ ಹೊಳಲಿಗ್ರಾಮದಲ್ಲಿ ಸೀತಾರಾಮಭಟ್ಟರ ಮನೆಯಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

(1ನೆಯ ತುಂಡಿನಲ್ಲಿ)

1 ಸ್ವಸ್ತಿಶ್ರೀ ಪುರುಷಮಹಾ·········
2 ರಾಜರ್ಪೃಥಿವೀರಾಜ್ಯಂ··········
3 ·····················ನಾಡ

(2ನೆಯ ತುಂಡಿನಲ್ಲಿ)

1 ಮಟ್ಟಒಕ್ಕಲ್ಲೆಡಾ·········
2 ರಳವಸ್ತಿಯ·············
3 ಟ್ಟಪಟ್ಟುಕಾರೊಳ್ಮರ
4 ಡು ಕೊಟ್ಟುಕೆಚಿಕಿಟ
5 ·············ಒಕ್ಕಣ್ಣುಗಕಟ

87

ಅದೇ ಗ್ರಾಮದ ಸೋಮಯ್ಯನವರಲ್ಲಿದ್ದ ಸನ್ನದು.

1 ರಾಜಶ್ರೀ ಕೋರಾರದ ಅಮೀಲ್ ಚೆಂನ ಗರುಡಯ್ಯ
2 ನವರಿಗೆ ಪೂರ್ಣಯ್ಯನವರು ಬರಸಿದ ನಿರೂಪ ಅದಾಗಿ
3 ಈ ತಾಲ್ಕು ಹೊಳಲ ಅಗ್ರಹಾರದ ಗ್ರಾಮ ೧ಕ್ಕೆ ಸವುವ್ಕ
4 ಸಂವತ್ಸರದ ಬೇರೀಜು ಗು ೩೮೭॥೧ ಪೈಕಿ
5 ಕಂಗು ೨೫೦ ಯಿಂನೂರೈವತ್ತು ವರಹವಂನ್ನು ಬ್ರಾ
6 ಹ್ಮರ ಕಡೆಯಿಂದ ಆರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು
7 ಗ್ರಾಮವನ್ನು ಬ್ರಾಹ್ಮರ ವಶಕ್ಕೆ ಕೊಟ್ಟು ಬಾಕಿ ಕಂಗು
8 ೧೩೭॥೧ನು ನೂರುಮೂವತ್ತೇಳು ವರಹ ಆರುಹಣ
9 ವನ್ನು ವೃತ್ತಿ ೭ಳಕೆ ಮನೆ ೭ಳಕೆ ೨೯ ೨ ಭಟಮಾನ್ಯ
10 ವಾಗಿ ವರುಷಂಪ್ರತಿಯಲ್ಲು ಸರಾಗಗೊಡಿಸಿ ಸಿದ್ಧಾರ್ಥಿ
11 ಸಂವತ್ಸರದಾರಭ್ಯ ನಡಸಿಕೊಂಡು ಬರುವುದು ರವುದ್ರಿ
12 ಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ ೯ರಲ್ಲು ರುಜು ಶ್ರೀ॥

88

ಅದೇ ಹೊಳಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವನದಿಯ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ 5′–0″×1′–2″.

(ಹಳಗನ್ನಡಕ್ಷರ)

1 ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿ
2 ಯಮಂಗಲದಮಹಾ
3 ಜನದತುಬುಗೊಳೊ
4 ಳ್ಪೆಯನ್ಕಾದಿ ಸತ್ತೊನ್
5 ಅವಙ್ಗೆಪದಿಕ್ಕೊಳಕಟ
6 ನಿಪರಿಹಾರಂ ಕೊಟ್ಟೋರ್

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ಮುಳಬಾಗಲು ತಾಲ್ಲೋಕು.

ಮುಳಬಾಗಲ ತಾಲ್ಲೋಕು ಕಸಬೆಯಲ್ಲಿ ಶ್ರೀಪಾದರಾಜರ ಮಠದ ಮಾಜಿ ಏಜಂಟರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ.

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ।
2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ॥

3 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದ ೧೪೬೧ನೇ ಈಶ್ವರ ಸಂವತ್ಸ
4 ರ ಫಾಲ್ಗುಣ ಬ ೩೦ ಶನಿವಾರ ಶ್ರೀಮನ್ ಮಹಾರಾಜಾಧಿರಾಜರಾ
5 ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀತಿರುಮಲದೇವ ಮಹಾರಾಯ
6 ಕೈಯ್ಯನವರು ಚಂದ್ರಗಿರಿಯಲ್ಲು ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ
7 ರಾಜ್ಯವನಾಳುವಲ್ಲ ನಾಡಪ್ರಭು ನಂಜೇಗವುಡರು ಶ್ರೀವತ್ಸಗೋ
8 ತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ ಯಜುಶ್ಯಾಖಾಧ್ಯಾಯಿಗಳಾದ
9 ವೆಂಕಟರಾಮಭಟ್ಟರ ಪುತ್ರರಾದ ತಿಮ್ಮರಾಜಭಟ್ಟರಿಗೆ ಕೊ
10 ಟ್ಟ ಭೂದಾನಧರ್ಮ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಆ
11 ಳ್ವಿಕೆಗೆ ಸಲುವ ಬೈರಸೂರಿಗೆ ಸಲುವ ಹಾರುವಹಳ್ಳಿ ಗ್ರಾಮ
12 ವನು ಸರ್ವಮಾನ್ಯವಾಗಿ ಸೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲ
13 ದಲು ಶ್ರೀರಘುನಾಯಕಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಕೃಷ್ಣಾರ್ಪಣ
14 ಬುದ್ಧಿಯಿಂದ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸಹಿರಣ್ಯೋದಕದಾನ
15 ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆರದು ಕೊಟ್ಟವಾದಕಾರಣ
16 ಈಗ್ರಾಮದ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪ ಮೊದಲಾದ
17 ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನು ಕಾಡಾರಂಭ ನೀರಾರಂಭ
18 ಮೊದಲಾದ ಸಮಸ್ತವನ್ನು ದಾನಾಧಿಕ್ರಯ ವಿನಿಮಯ
19 ಭೋಗ್ಯಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪವುತ್ರ
20 ಪಾರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಈಹಾ
21 ರುವಹಳ್ಳಿ ಗ್ರಾಮವನು ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿ
22 ಯಿಹುದು ಕೊಟ್ಟತಾಮ್ರಶಾಸನ॥ ಅಶ್ವಮೇಧ ಸಹಸ್ರಾಣಿ
23 ವಾಜಪೇಯ ಶತಾನಿಚ। ಕೃತ್ವಾ ತತ್ಫಲ ಮಪ್ನೋತಿಭೂ
24 ಮಿದಾನಾತ್ತದಶ್ನುತೇ॥ ಗಣ್ಯಂತೇಪಾಂಸವೋಲೋಕೇ
25 ಗಣ್ಯಂತೇವರ್ಷಬಿಂದವಃ। ನಗಣ್ಯತೇವಿಧಾತ್ರಾಪಿ ವಿಪ್ರದತ್ತಾ
26 ವಸುಂಧರಾ॥ ನವಿಷಂ ವಿಷಮಿತ್ಯಾಹುರ್ಬ್ರಹ್ಮಸ್ವಂ ವಿಷಮುಚ್ಯ
27 ತೇ ವಿಷಮೇಕಾಕಿನಂ ಹಂತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌತ್ರಕಂ॥

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ಮುಳಬಾಗಲ ತಾಲ್ಲೋಕು ಕಸಬಾ ಹೋಬಳಿ ದಾರೇನಹಳ್ಳಿ ಬಳಿ ಕೆರೆಗೆ ಪೂರ್ವಗುಟ್ಟಗಳಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

1 ಶ್ರೀಮತುಬರಸಂ
2 ವತ್ಸರದಪುಷ್ಯ ಬ೩೦
3 ಸೂರಿಯಗ್ರಹಣದ
4 ಲು ಈಶ್ವರನಾಯಕ
5 ರು ನಾಯಕತನಕೆ
6 ಸಲುವ ಹಿರಿಯ ಮ
7 ಡುವಿನ ಗ್ರಾಮದಲು
8 ಪಂಚಾಂಗದವಬ್ರಾ
9 ಹ್ಮಣರಿಗೆ ಬರೆಸಿಕೊಟ್ಟ
10 ಧರ್ಮಶಾಸನ ಆ ಪೂರ
11 ಚಿಕ್ಕಕೆಱೆಯ ಕೆಳಗೆ
12 ವೊಂದು ಖಂಡುಗ
13 ಗದ್ದೆಯನುದಯ
14 ಪಾಲಸ್ತರು ಈ ಧರ್ಮ
15 ನಾರೊಬ್ಬರು ಅಳುಪ
16 ಲಾಗದ .

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ಬೈರಕೂರ ಹೋಬಳಿ ಹೆಬ್ಬಣಿ ಕೇಶವಾಚಾರ್ಯರಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕಾಬ್ದಂಬುಲು ೧೬೨೧
2 ಅಗುನೇಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬ೩೦ ಬುಧವಾರಂ ಸೂರ್ಯೋ
3 ಪರಾಗಂ ಹಸ್ತ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜ
4 ಕಾಚಾರ್ಯಲಯಿನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂಗತ ಸರ್ವತಂತ್ರ
5 ಸ್ವತಂತ್ರುಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯು
6 ಲಯಿನ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲಯಿನ ಶ್ರೀ
7 ಮ ಶ್ರೀವೇದನಿಧಿಸ್ವಾಮುಲವಾರಿ ಪರಂಪರಾಶಿಷ್ಯುಲಯಿನ ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿಸ್ವಾ
8 ಮಿ ಶ್ರೀಪಾದವೊಡೆಯಲುವಾರಿಕಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥಸ್ವಾಮಿವಾರಿ ಧಂ
9 ಡಾರಾನಿಕಿ ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪಕಾಳಾಕಕುಳವೊಡೆಯಲವಾ
10 ರಿ ಪೌತ್ರಲಯಿನ ನಲ್ಲಪಕಾಳಾಕಕುಳವೊಡೆಯುಲವಾರಿ ಪುತ್ರುಲ
11 ಯಿನ ಉತ್ತಮರಂಗಪ್ಪ ಕಾಳಾಕವೊಡೆಯಲುವಾರು ಯಿಚ್ಚಿನ ಮಠಮು
12 ಡಾನಶಾಸನಮು ಮಾಯೇಲುಬಡಿಅಯಿನ ಆರಣಿಪಾಳ್ಯಂನಾಲುಗು
13 ಮಾರ್ಗಮುಲು ವಚ್ಚೆವಡ್ಲಪೆಂಕಕಾಯಧಾನ್ಯಂ ಪರಿಕಲುಸಹ ಪೆರಿ ಕ
14 ೧ಕೆ ಕಾ೧ ಕಾಸು ವೊಕಟಿ ಪಲಸರಕು ಪೆರಿಕ ೧ಕಿ ಕಾ೨ ಕಾಸುಲುರೆಂಡು
15 ಯೀಕ್ರಮಾನಕು ಯಿಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನುಸಹಿರಣ್ಯೋ
16 ದಕ ದಾನಧಾರಾಪೂರ್ವಕಮುಗಾನು ಕಟ್ಟಡಜೇಸಿನಾಮು

17 ಗನುಕ ಮಠಂಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾ
18 ಯಿಗಾನು ಅನುಭವಾನಿಕಿ ತೆಚ್ಚುಕೊನಿ ಶಿಷ್ಯ ಪಾರಂಪರ್ಯ
19 ಮುಗಾನು ಅನುಭವಿಂಚುಕೊನಿ ಸುಖಾನ ವುಂಡೇದಿ ಅನಿ
20 ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿ ಶ್ರೀಪಾದವೊಡೆಯಲುವಾರಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ
21 ಸ್ವಾಮಿ ಭಂಡಾರಾನುಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕೊಳಾಕಕುಳವೊಡೆ
22 ಲವಾರು ಯಿಚ್ಚಿನ ದಾನಶಾಸನಮು ದಾನಪಾಲನಯೋ
23 ರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾ
24 ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ
25 ಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ಸರ್ವಾ
26 ನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋಯಾಚತೇ
27 ರಾಮಭದ್ರಃ ॥ ಶ್ರೀರಾಮ ॥

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ಅದೇ ಬೈರಕೂರು ಹೋಬಳಿ ಕೊತ್ತೂರುಗ್ರಾಮದಬಳಿ ಅಪ್ಪಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′-0″×1′-6″

1 ಆನಂದ ನಾಮ ಸಂವತ್ಸರ
2 ದ ಮಾರ್ಗಶಿರ ಬ ೧ ಲು ಶ್ರೀಮ
3 ತುಮಾದಯಗಳು ನಾಡಗವು
4 ಡತನವಮಾಡುವಲ್ಲಿ ತಮ್ಮ
5 ಪಿತೃಗಳಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು
6 ಶ್ರೀಚವುಡಯ್ಯ ದೇವರಿಗೆ ಸಮ
7 ರ್ಪಿಸಿದ ಹೊಲ ಖಂ ‖. ಇದ
8 ನು ಕೆಡಿಸಿದವರು ತಮ್ಮ ತಾ
9 ಯಿಗೆ ತಪಿದವರು ಶ್ರೀ . . .

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ಮಲನಾಯಕನಹಳ್ಳಿ ಹೋಬಳಿ ದಮ್ಮಸಂದ್ರದ ಎಲ್ಲೆಯಲ್ಲಿ ವೇಗಮಡುವಿಗೆ
ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 2′-3″×3′-6″.

1 ಅಂಗೀರಸ ಸಂವತ್ಸರ ಪಾಲುಗುಣ ಸು ೧
2 ಆದಂದು ಮಲ್ಲಪಗಳ ಲಿಂಗಣ್ಣನು ಪುರೋ
3 ಹಿತ ನರಸಿಂಹಭಟ್ಟರಿಗೆ ಪುರೋಹಿತವಾ
4 ನ್ಯವಾಗಿ ಬಿಟ್ಟ ಮೂಗುಳ ಗದ್ದೆಯನು ಅವರು
5 ತಂಮ ಪುತ್ರ ಪವುತ್ರ ಪರಂಪರೆಯಾಗಿ ಅನುಭ
6 ವಿಸಿಕೊಂಡು ನಮ್ಮ ವಂಶದವರಿಗೆ ಶ್ರೇಯಸ್ಸನ್ನು
7 ಪ್ರಾರ್ಥಿಸುತ್ತಾ ಇರಬೇಕೆಂದು ಕೊಟ್ಟ ದಾನಶಿಲಾ
8 ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರಾದಿಗಳು ಸಾಕ್ಷಿಗಳು ॥ಶ್ರೀ॥

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ದುಗ್ಗಸಂದ್ರದ ಹೋಬಳಿ ಸಂಗಸಂದ್ರದ ಊರುಮುಂದೆ ಕಂಬದಲ್ಲಿ.

1 ಶ್ರೀಮುಖ ಸಂವ
2 ತ್ಸರದ ಮಾಘಶು
3 ಖ ಶುಧ ನವಮಿ
4 ಶುಕ್ರವಾರದಲು
5 ಶ್ರೀಮತು ದೇಶಾಯಿ
6 ರಾಮರಾಜಯ್ಯ
7 ಗಳು . . .
8 . . . . .
9 . . . ಕುಲ
10 ತಿಲಕ . . .
11 . . . ಆಗರದ
12 ಬಾಲಯ್ಯನು ಶ್ರೀ
13 ಸಂಗೇಶ್ವರ ದೇವರ
14 ಸೇವಾರ್ಥ ಎತ್ತಿಸಿದ
15 ಮಂಟಪ . . .

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ಅದೇ ಹೋಬಳಿ ಸಂಗಸಂದ್ರದ ಬಳಿ ಊರಮುಂದೆ ಕಂಬದಲ್ಲಿ.

1 ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಚೈತ್ರ
2 ಬ ೩ ಲು ಶ್ರೀಮತು ಕುರು
3 ಡಮಲೆಯ ತಿಮ್ಮಯ
4 ಗಳ ಮಕ್ಕಳು ರಾಚಯ್ಯ
5 ಗಳು ಚಂದ್ರೋಪರಾಗನಿಮಿತ್ತ
6 ವಾಗಿ ಆಸ್ಥಾನಿಕ ಕಣ್ಣಪ್ಪಗೆ
7 ಬರಸಿಕೊಟ್ಟ ಧರ್ಮಶಾಸನ
8 ಕ್ರಮವೆಂತೆಂದರೆ ಶ್ರೀಮದಖಿಲಾಂಡ
9 ಕೋಟಿ ಬ್ರ . . . .
10 . . . . . . ಪರಮೇಶ್ವ
11 ರ ಶ್ರೀಮತು ಸಂಗೇಶ್ವರ ದೇವರ
12 ಅಮೃತಪಡಿ ದೀಪಾರಾಧನೆ ನಿ
13 ಮಿತ್ತವಾಗಿ ನಮ್ಮ . . .
14 ಸಲುವ ಕುರುಡಮಲೆ .
15 ಸೀಮೆಯೊಳಗಣ
16 ಕರಪನಹಳ್ಳಿಯೆಂ
17 ಬ ಗ್ರಾಮವನು
18 ಆ ದೇವರ ಪ್ರೀ
19 ತ್ಯರ್ಥವಾಗಿ ಕೊಟ್ಟವಾಗಿ
20 ನೀವು ಪುತ್ರಪವುತ್ರ
21 ಪರಂಪರೆಯಾಗಿ
22 ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಕಾ
23 ಡಾರಂಭ ಮೊದಲಾದ
24 ಸಮಸ್ತ ಸ್ವಾಮ್ಯವನು
25 ನೀವೇ ವಂಶ ಪರಂಪರೆ
26 ಯಿಂದ ಅನುಭವಿಸಿ
27 ಶ್ರೀದೇವರ ಕಾರ್ಯವನು
28 ನಡಿಸುತ್ತಾಬಹದೆಂದು
29 ಬರಸಿಕೊಟ್ಟ ಶಿಲಾಶಾ
30 ಸನ ಶ್ರೀಸಂಗೇಶ್ವರದೇವರ
31 ಪಾದವೇಗತಿ . . .
. . . .
. . . .

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ಆವನಿ ಹೋಬಳಿ ಬಲ್ಲಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನೆಲದಲ್ಲಿ ಹೂಳಿಹೋಗಿದ್ದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4′–0″×5′–0″

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆ ಶ್ರೀ
2 ಮತ್ತ್ರಿಭುವನಕರ್ತ್ತರ್ ತಪರಾಜ್ಯಂಗೆಯ್ಯೆ
3 ಬಲ್ಲದರಂಕಮನೆಮುದ್ದ ಮಲ್ಲಯಂ ಊರ
4 ತುಱುಹುಯ (ಲೊ)
5 ರೊಳುತು
6 ಱುವಂಕಟ್ಟಿ
7 ಕಾದುಸತ್ತೊ
8 ಸಗ್ಗಿಯಾದಂ
9 ಪೊರಕಮ
10 ಲೆಯಕಲ
11 ನಿಲಿಸಿದೊ

97

ಅದೇಹೋಬಳಿ ಕಾಶೀಪುರಕ್ಕೆಸೇರಿದ ನಂಜಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–0″×2′–0″.

1 ಮನ್ಮಥ ಸಂವತ್ಸರದ
2 ಶ್ರಾ ಬ ೧ ಲು ಶ್ರೀಮತು ಮಹಾ
3 ಪ್ರಧಾನ ತಿರುಮಲೆಯಗಳು
4 ಶ್ರೀಮತು ಮುಳವಾಗಿಲ ಅಂಜ
5 ನೇಯದೇವರ ಪಡಿತರ
6 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟ ಹೊಲ ಕ್ಷಂ ೧
7 ಇದನು ಸೂರಿಯ ಚಂದಿರ
8 ರುಳ್ಳ··············ನಡಿಸುವರು
9 ಭಾಗಿಗಳು ಅಂಜನೇಯಸ್ವಾಮಿ
10 ಪಾದವೇಗತಿ

98

ಅದೇ ಆವನಿ ಹೋಬಳಿ ರಡ್ಡಿಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಗುಟ್ಟಗಳಲ್ಲಿರುವ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3′–6″×3′–9″.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು
2 ಸಕಲಗುಣಸಂ
3 ಪನ್ನರಹ ರಾಮಯ
4 ನಾಯಕರು ತಮ್ಮ
5 ಮಾತಾ ಪಿತೃಗಳಿಗೆ
6 ಅಕ್ಷಯ ಪುಣ್ಯವಾಗ
7 ಬೇಕೆಂದು ಶ್ರೀರಂಗ
8 ರಾಯರ ಅಪ್ಪಣೆ
9 ಯಂ ಪಡೆದು ರಾಮ
10 ಯ ದೀಕ್ಷಿತರಿಗೆ ಕೊಟ್ಟ
11 ಸರ್ವಮಾನ್ಯ———ಕೆಱ
12 ಯ ಕೆಳಗೆ ವೊಂದು ಖಂ
13 ಡುಗಗದೆ ಇದನಾರೊಬ್ಬ
14 ರು ಕೆಡಿಸಿದರು ಮಾತಾ
15 ಪಿತೃಗಳ ದ್ರೋಹಿಗಳು

99

ಅದೇ ಆವನಿ ಹೋಬಳಿ ಶೃಂಗೇರಿ ಸದುಮನ ಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ವೀರಗಾರರ ನತ್ತವೆಂಬಸ್ಥಳದಲ್ಲಿ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′–0″×4′–6″.

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥಿವೀರಾಜ್ಯಂ ಗೆಯುತ್ತಿರೆ
2 ತ್ರಿಭುವನಕರ್ತರಥಟಾರರ್ ಸ್ಥಾನಮನಾಳುತ್ತಿರೆ
3 ಬಣ್ಣಿಕ
4 ಮೂರಗಾಮುಣ್ಡ
5 ನತುಱುಕೊಂಡು
6 ಯಿಡಕೆಪಾಱು
7 ಪೆರಿದು
8 ಬಲವಣ್ಣಿಗ······
9 ಮುಣ್ಡನಡ
10 ಗೊಳೆಸತ್ತಂ
11 ಪದಿಕ್ಕೊರ್ಗಳಕ
12 ಟನಿಕೊಟ್ಟು
13 ದುಇದ
14 ನಟಿದೊಂ
15 ಬಾರಾಣಾಸಿ
16 ಯನಪದೊಂ·

100

ಅದೇ ಸ್ಥಳದಲ್ಲ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′–0″×4′–6″.

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಇಱು
2 ವ ನೊಲಮ್ಬಂ ಪೃಥ್ವಿರಾಜ್ಯಂಗೆ
3 ಯ್ಯುತ್ತಿರೆ ಪಣ್ಡಿತಥಟಾರತ್ತಾರ್
4 ಣಮ ನಾಳುತ್ತಿರೆ —— ತಬಣ್ಣಬಲದ
5 ವಿನೊಳ ಈಸಗ
6 ಮುಣ್ಡಿ ಸತ್ತೊಡೆ ಆದಕೆ ಪದಿಕ್ಕೊರ್ಗೇ
7 ಳ ಪಾಱುಪಡಿ ಕೊಟ್ಟಕಟ
8 ನಿ ಇದನಟಿದೊಬಾರ
9 ಣಾಸಿಯ ಕವಿಲೆಯ
10 ನಟಿದ ಪಾತಕ
11 ನ್ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′–0″×4′–0′.

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ
2 ಪ್ರಿತುವೀರಾಜ್ಯಂ
3 ಪೊರೆವಲಿಪಟ್ಟಣ
4 ದೇವರಾವನ್ಯ...............
5 ಊರಡೆವಿನೊಡವೀರಂ ಸಶ್ಸುಸಗ್ಗಿಯಾಪೊಡಾದೇವ
6 ಮ್ಯೆಗೊಳಕಟ
7 ನಿಗೊಟ್ಟಂ
8 ತುಱು.................

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ಅದೇ ಶೃಂಗೇರಿ ಸದುವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೊಟ್ಟಿಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4′-0″×2′–9″.

1 ಶ್ರೀಮತು ಮಹಾ ಸರ್ವಾಧಿಕಾರಿ
2 ತಿರುಮಲೆ ದಣ್ಣಾಯಕರು ಮು
3 ಳುವಾಗಿಲ ನಾಡ ಅಧಿಕಾರವನ್ನು
4 ಮಾಡುವಾಗ ಶ್ರೀಮತು ಬಯುಪ
5 ಗಳು ಅವರ ಮನೆಯ ವ್ಯವಹಾರಿ
6 ಮಲ್ಲಯ್ಯಗೆ ನಾಯಕರ ಅಪ್ಪಣೆ
7 ಯಂತೆ ಕೊಟ್ಟಗದ್ದೆವೂರಹಿರಿ
8 ಯ ಕೆಱೆಯ ಕೆಳಗೆ ಮಾವಿನಮರ
9 ದ ಗಡಗೆ ಬಡಗ ತೂಬಿನ ತಂಕ
10 ಲಾಗಿರುವ ಖಂಡುಗ ಗದೆಯನು
11 ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟರು

103

ಅದೇ ಆವನಿ ಹೋಬಳಿ ರಾಮನಾಯಕನ ಕುಂಟೆಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3′–6″×3′–6″.

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ
2 ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು
3 ೧೪೬೯ನೆ ಪಿಂಗಳ ಸಂವತ್ಸರದ
4 ಮಾಘ ಬ ೩ ಶನಿವಾರದಲು ಶ್ರೀ
5 ಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜ
6 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಸ
7 ದಾಶಿವರಾಯರ ನಿರೂಪದಿಂದ
8 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ರಾಮ
9 ರಾಜಯ್ಯಗಳು ಶ್ರೀಮದಖಿಲಾಂಡ
10 ಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾ
11 ಸಾರ್ವಭೌಮ ಶ್ರೀರಾಮ್ಯೆದೇವರಿಗೆ
12 ....ರಾಮಸಮುದ್ರದ
13 ಕೆಱೆಯ ಕೆಳಗೆ ಹಿರಿಯ ತೂಬಿಗೆ
14 ದಕ್ಷಿಣ ಹಳ್ಳ ಮೇರೆಯಾಗಿರುವ ಭೂಮಿ
15 ಖಂ ೧ ಂ॥ಂ ಇದನ್ನು ಆರೊಬ್ಬರು ಆಳು
16 ಪಲಾಗದು ತಪಿದವರು ತಾಯಿಗೆ ದ್ರೋಹಿಗಳು
17 ಶ್ರೀ ರಾಮನ ಪಾದವೇಗತಿ ಶ್ರೀ

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ಅದೇ ಆವನಿ ಹೋಬಳಿ ಅಗ್ರಹಾರಕ್ಕೆ ಸೇರಿದ ಸರ್ಕಾರದ ಸರ್ವೆತೋಪಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
2 ಶಕ ವರುಷಂಗಳು ೧೬೬೯ನೆಯ ಪ್ರಭವಸಂ
3 ವತ್ಸರದ ಆಶ್ವೀಜ ಶುಧ ೫ ಭಾನುವಾರದಲು
4 ಆವನಿಯ ತಿಮ್ಮಪ್ಪಗವುಡನವರ ಕುಮಾರ
5 ಲಿಂಗೆಗವುಡನವರಿಗೆ ಗವುಡಮಾನ್ಯಕ್ಕೆ ಯೀ
6 ಬಣಕಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹೊಲ ಖ ।
7 ಗದ್ದೆ ಖ ॥ ನುಪುತ್ರಪವುತ್ರ ಪಾರಂಪರ್ಯ
8 ಅನುಭವಿಸಿಕೊಂಡು ಯಿಹುದು
9 ಇದಕ್ಕೆ ತಪ್ಪಿದವರು ಮಾತಾಪಿತೃ ದ್ರೋ
10 ಹಿಗಳು ನಾಯಿತಿಂದವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಚನ್ನಾಪುರದ ದಿಣ್ಣೆಯಲ್ಲಿ ವೀರರ ಗುಡಿಗಳಿಗೆ ಪೂರ್ವಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಸಕಲಜಗತ್ರಯಾಭಿವನ್ದಿ
2 ತ ಸುರಾಸುರಾಧೀಶ ಪರಮೇಶ್ವರ ಪ್ರತಿ
3 ಹಾರೀಕೃತ ಮಹಾವಲ ಕುಲೋದ್ಭವ ಬಾಣವಿ
4 ದ್ಯಾಧರಂಗೆ ವಿಜಯ ಸಂವತ್ಸರಮೊನ್ದನೆಯದಾಗೆ

106

ಅದೇ ಆವನಿ ಹೋಬಳಿ ಸಂಗಂಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ರಾಮನಾಯಕನ ಕೆರೆಕೆಳಗೆ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 5'-0"×4'-0"

1 ಕ್ರೋಧಿಸಂವತ್ಸರದ ಚಯಿತ್ರ ಬ ೧೦ ಲು ಶ್ರೀಮನ್ಮಹಾನಾಯ
2 ಕರಕುಲತಿಲಕ ರಾಮಪ ಗೌಡನ ಕುಮಾರ ಮಹಾ
3 ನಾಯಕ ರಾಮಯ್ಯಗಳು ಮರಹಳಿ ಧರ್ಮಸಮುದ್ರ
4 ಮೊದಲಾದ ಗ್ರಾಮದ ಪ್ರಜಗಳ ನೊಡಂಭಡಿಸಿ ಸಂಗ
5 ಣ್ಣನ ಹಳಿಯ ಗ್ರಾಮಕೆಸಲುವಾಗುಟ್ಟದನಡುವೆ
6 ಕನಕಕೆಱೆಯಂಬ ಕೆಱೆಯನು ಕಟ್ಟಿಸಿ ತೂಂಬ
7 ನಿಕ್ಕಿಸಿದರು ಆ ಕೆಱೆಯಕೆಳಗೆ ಗೌಡರಿಗೆ ಸ್ಥಳಮಾನ್ಯ
8 ದ ಗದ್ದೆ ಖ ೦ ||೦ ಹತ್ತುಕೊಳಗವನು ಧಾರಾದತ್ತ
9 ವಾಗಿ ಕೊಟ್ಟರು ಇದನು ಕೆಡಿಸಿದವರು ಕಾಶಿಯಲಿ
10 ಗೋವಧವ ಮಾಡಿದ ಪಾತಕಕೆ ಹೋಹರು ಶೀ ಶ್ರೀ

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೂಕು.

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ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಹೆಗ್ಗೊಟಾರದಬಳಿ ಇರುವ ಗುಡ್ಡದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ ಬರೆದಿರುವುದು.

1 ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯನಮಃ
2 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿ
3 ವಾಹನಶಕ ವರ್ಷ ೧೪೪೩ ಸಂದ ವಿಕ್ರಮ
4 ಸಂವತ್ಸರ ಪುಷ್ಯ ಬ ೧೦ ಲು ಶ್ರೀಮನ್ಮಹಾ
5 ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ
6 ಪ್ರತಾಪ ಶ್ರೀಕೃಷ್ಣದೇವ ಮಹಾರಾಯರು ಪೃ
7 ಥ್ವಿರಾಜ್ಯಂಗೆಯುವಲ್ಲಿ...............
8 ....
9 ....
10 ..ಶ್ರೀ ಗೋಪಾಲ ಕೃಷ್ಣದೇವರ ಪಡಿತರದೀ
11 ಪಾರಾಧನೆ . . ವಾಗಿ ಈ ಕೃಷ್ಣಾಪುರ ಗ್ರಾಮವನು
12 ಸರ್ವಮಾನ್ಯನಾಗಿ ಕೊಟ .. ಇದನು ಪ್ರಧಾನ
13 ನಂಜಯು .... ಸಲಿಸಿಕೊಡುವರು
(ಮೂರು ಪಙ್ತಗಳು ಚಕ್ಕೆ ಎದ್ದು ಹೋಗಿವೆ.)
17 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೊಹರೇತವಸುಂಧರಾಂ ಷ
18 ಷ್ಟಿ ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ
19 .... ನಂಜಯ ....

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ಫ್ರೆಂಚ್‌ರಾಕ್ಸ್ ಸಬ್ ತಾಲ್ಲೂಕು.

ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆ ಗ್ರಾಮದ ಪೇಟೆ ಆಂಜನೇಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಕಡೆ ಕಂಭದಲ್ಲಿರುವ ಅಕ್ಷರ.

1 ಶ್ರೀ ಹನುಮಗೆ ನಾರಾಯಣ ಸ
2 ಹಾಯ ಜೋಗನಾರಸಿಂ

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ಕೃಷ್ಣರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು.

ಕೃಷ್ಣರಾಜಪೇಟೆ ಕಸಬಾ ಹೋಬಳಿ ಮೆಳ್ಳಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದಬಳಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 5⅓′—0″ × 2′—0″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ ಬಿಟ್ಟಿಹೊ
2 ಯ್ಸಳದೇವನ ರಾಜ್ಯೆಯಂ। ಜಯಸಂವತ್ಸರಂ
3 ಮೆಳೆಯೂರ
4 ತುಱುವಂ ಒಡಿವರಸಂ ಕೊಳಲು ಬಿಟ್ಟಿಯ
5 ಮಾರಯ್ಯನ ಮಗ
6 ಸೆಟ್ಟಿಯಣಂ ತುಱುವಂ ಮಗುಳ್ಚಿ ಪಲಂಬರ
7 ನಿಱಿದುಸತ್ತಂ। ಯಾಮಯಾಳಂ ಸೆಟ್ಟಿಗವುಣ್ಡ
8 ಜಕ್ಕಯ್ಯನಾಯ
9 ಕೇತೆಣ್ಣ ಮಯ್ದುನ ಹಳಿಯಲು ಸಿವಾಲಕೆ ಬಿ
10 ಟ್ಟವಮಣ್ಣು
11 ಅಯತು

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬಣ್ಡಿಹೊಳೆ ಗ್ರಾಮದಲ್ಲಿ ಸಿವನಂಜೇಗೌಡನ ಮಗ ತಿಪ್ಪೇಗೌಡನ ಗದ್ದೆಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3″—6″×1″—6″.

1 ಶ್ರೀಒಡೆಯ
2 ರ ಕೊಡಗಿ.
3 ಯ ಗದ್ದೆ

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ಅದೇ ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮದ ಮರಿಗಟ್ಟೆ ಕಟ್ಟೆಯಮೇಲೆ ಬಂಡೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

[1] ಥಂಮ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ | [2] ಶ್ರೀಮತು ಚಿಕತಂಮಂಣ ವೊಡೆಯರ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕುಪ್ಪಹಳ್ಳಿಯಲ್ಲಿರುವ ಇನಾಂದಾರ್ರು ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರ್ರ್ಮಾಡಿದ ಸನ್ನದು.
(ಮೇಲ್ಭಾಗದಲ್ಲೂ ಕೆಳಭಾಗದಲ್ಲೂ ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಗಳಿವೆ.)

1 ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿದಿವಿಷದ್ವಕ್ರೋತ್ಥತೇಜಃಛಟಾ|ಸಂ
2 ಭೂತಾಮತಿಭೀಷಣ ಪ್ರಹರಣ ಪ್ರೋದ್ಭಾಸ ಬಾಹಾಷ್ಟಕಾಂ.| ಗರ್ಜ
3 ತ್ಸೈರಿಭದೈತ್ಯಪಾತಿತ ಮಹಾಶೂಲಾಂ ತ್ರಿಲೋಕೀಭಯಪ್ರೋನ್ಮಾಥ
4 ವ್ರತದಕ್ಷಿತಾಂಭಗವತೀಂ ಚಾಮುಂಡಿಕಾಂಭಾವಯೇ| ನಿಧಾನ
5 ಂ ಸಿದ್ಧಾನಾಂ ನಿಖಿಲಜಗತಾಂ ಮೂಲಮನಘಂ ಪ್ರಮಾಣಂಲೋಕಾ
6 ನಾಂ ಪ್ರಣಯಪದ ಮಪ್ರಾಕೃತಗಿರಾಂ| ಪರಂವಸ್ತುಶ್ರೀಮತ್ಪರಮ
7 ಕರುಣಾಸಾರಭರಿತಂ ಪ್ರಮೋದಾನಸ್ಮಾಕಂ ದಿಶತುಭವತಾಮ
8 ಪ್ಯವಿಕಲಂ|| ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತು
9 ನಃ| ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಛತ್ರಶ್ರಿಯಂದಧೌ| ನಮ
10 ಸ್ತೇಸ್ತುವರಾಹಾಯಲೀಲಯೋದ್ಧರತೇ ಮಹೀಂ| ಖುರಮಧ್ಯಗತೋ
11 ಯಸ್ಯ ಮೇರುಃಕಣಕಣಾಯತೇ|| ಪಾತುತ್ರೀಣಿಜಗಂತಿಸಂತತ
12 ಮಕೂಪಾರಾದ್ಧರಾಂ ಉದ್ಧರರ್ಕ್ರೀಡಾಕ್ರೋಡ ಕಳೇಬರಸ್ಸಭಗವಾ
13 ನ್ಯಸ್ಯೈಕದಂಷ್ಟ್ರಾಂಕುರೇ| ಕೂರ್ಮಃಕಂದತಿನಾಳತಿದ್ವಿರಸನಃ
14 ಪತ್ರಂತಿದಿಗ್ದಂತಿನೋ ಮೇರುಃಕೋಶತಿ ಮೇದಿನೀಜಲಜತಿ ವ್ಯೋಮಾ
15 ಳಿರೋಲಂಬತಿ|| ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲೀವಾಹನಶ
16 ಕ ವರ್ಷಂಗಳು ೧೭೪೮ನೆ ಸಂದ ವರ್ತ್ತಮಾನ ವ್ಯಯನಾಮ ಸಂ
17 ವತ್ಸರದ ಆಷಾಡ ಶು ೧೦ ಶುಕ್ರವಾರದಲ್ಲು ಅತ್ರೇಯಸಗೋತ್ರ
18 ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ
19 ವಡೆಯರವರ ಪೌತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವ
20 ರ ಪುತ್ರರಾದ ಚಾಮರಾಜಒಡೆಯರವರ ಧರ್ಮಪತ್ನಿದೇವಾಜ
21 ರಿಮ್ಮಣ್ಣಿಯವರು ಹರಿತಸಗೋತ್ರ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ
22 ಋಕ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಅನಂತಯ್ಯನವರ ಪೌತ್ರರಾದ ಕುಪ್ಪೆಶ್ರ
23 ಯ್ಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪಣ್ಣಯ್ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟಸೋಪ
24 ಸ್ಕರೋಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನ ಸಾಧನಕ್ರಮವೆಂ
25 ತೆಂದರೆ|| ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈ ದಿವ್ಸದಲ್ಲಿ
26 ನಾವು ತುಲಾಭಾರ ದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯು
27 ಷ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಭೂದಾನ
28 ವಂ ಮಾಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ವ್ಯೂಹಪಂಚಕಕ್ಕೆ ಗ
29 ಣ ಸಂಖ್ಯಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ವಂದುಸಹ ಅರವತ್ತುವೃತ್ತಿಗೆ
30 ಯೀವೃತ್ತಿವಂತರಿಗೆ ನರಶೀಪುರ ತಾಲ್ಲುಕು ಹೇಮಾವತೀನದೀತೀರದ
31 ಲ್ಲಿ ಹೇಮಗಿರಿ ಸಮೀಪದ ಬಂಡಿಹೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳ
32 ಕಟ್ಟಿಶಿ ದೇವಾಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹೆಸರಿಟ್ಟು ಈ ವೃತ್ತಿಗ
33 ಳಿಗೆ ಸಲ್ಲುವ ನರಶೀಪುರ ತಾಲ್ಲುಕು ಬಂಡಿಹೊಳೆಹೋಬಳಿ ಪೈಕಿ ಕ
34 ಸಬಾ ಬಂಡಿಹೊಳೆಗ್ರಾಮ ತೆರಣೀನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋ
35 ಬಳಿ ಪೈಕಿ ಕಸಬಾ ಮಡವನಕೋಡಿ ಗ್ರಾಮ ಯಾಚಮಾನಹಳ್ಳಿ
36 ಯಾಚೇನಹಳ್ಳಿ ತೆಡಗರಹಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ
37 ಮೆಳ್ಳಹಳ್ಳಿ ಕುರಣೀನಹಳ್ಳಿ ಅಕ್ಕಿಹೆಬ್ಬಾಳುಹೋಬಳಿ ಪೈಕಿ ಆ
38 ಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನಹಳ್ಳಿ ಮಾಂಬಳ್ಳಿ ದಡದಹಳ್ಳಿ ವೆಂಚವ
39 ಳಲುಗ್ರಾಮ ಉಭಯಂ ಹದಿಮೂರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟಕಾಲ್ವೆ
40 ಗಳಸಹ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವಂತೆ ಆತಾಲ್ಲುಕು ಅಮಿಲ್ದಾ
41 ಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ಅಯ್ಯಾಜಿಯವರು ಸನ್ನದು
42 ಬರೆಶಿಕೊಟ್ಟು ಇರುವುದರಿಂದ ಆ ಸನ್ನದುಮೇರೆ ಅರುವತ್ತು
43 ವೃತ್ತಿ ಪೈಕಿ ಒಂದು ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ಕರೋಪಕರಣ ಸಹಿ
44 ತವಾದ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ ಅಲಂಕರಿಸಿ ಶಾಶ್ವತ
45 ಪುಣ್ಯಲೋಕ|| ವಾಸ ಸಿದ್ಧ್ಯರ್ಥವಾಗಿ ಸಹಿರಣ್ಯೋದಕದಾನ
46 ಧಾರಾಪೂರ್ವಕವಾಗಿ ಹರಿತಸಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರ

47 ದ ಋಕ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಅನಂತೈಯ್ಯನವರ ಪೌತ್ರರಾದ
48 ಕುಪ್ಪೈಯ್ಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪೈಯ್ಯನವರಿಗೆ ಆತ್ರೇಯ
49 ಸಗೋತ್ರ ಆಶ್ವಲಾಯನ ಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾದ
50 ಕೃಷ್ಣರಾಜವಡೆಯರವರಪೌತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾ
51 ಜವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಧ
52 ರ್ಮಪತ್ನಿ ದೇವರಾಜಮ್ಮಣ್ಣಿಯವರು ಧಾರೆಯನ್ನೆರದು ಕೊ
53 ಟ್ಟೆವಾದಕಾರಣ ಈ ವೃತ್ತಿಗೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತು
54 ಡಿಕೆ ಕಾಡಾರಂಬ-ನೀರಾರಂಬ-ಮಗ್ಗ-ಮನೆಹಣ ಕೆಂಪುನೂಲು
55 ಉಪ್ಪಿನಮೋಳೆ-ಈಚಲುಮೈರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕೆ
56 ನಾಮಕಾಣಿಕೆ-ಗುರುಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊ
57 ಂಮ್ಮು ಆಲೆಪೊಂಮ್ಮು ಹತ್ತಿಪೊಂಮ್ಮು ಮಾರ್ಗ ಕರಗಪಡಿಸುಂಕ
58 ಪೊಂಮ್ಮು ಜಾತಿಕೂಟ ಸಮಯಾಚಾರ ಹುಲ್ಲುಹಣಚರಾದಾ
59 ಯ ಹೊರಾದಾಯ ಶೀಗೆ-ಮಡ್ಡಿ-ಪತಂಗ ಪೊಪ್ಪಳಿ ಗಿಡಿಗಾವಲು
60 ಬ್ರಾಹ್ಮಣನಿವೇಶನ ಶೂದ್ರನಿವೇಶನ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹಳ್ಳ
61 ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ ಫಲವೃಕ್ಷ ಮದ್ದಿಕ ಮುಂ
62 ತಾದ ಈ ಪಂದುವೃತ್ತಿಗೆ ಸಲುವ ಆಸಕಲಸ್ವಾಮ್ಯವನ್ನು ಧೃ
63 ಪುಂಡಿಗೆ ಮೋರೆ ರೋಹಿಸಿಕ್ಕೊಂಡು ಈಪ್ಸಯ ಸಂವತ್ಸರದಾರ
64 ಭ್ಯ ನಿರುಪಾಧಿಕ ಸರ್ನಮಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ
65 ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ
66 ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಶ್ರೇ
67 ಯಃಪ್ರಾರ್ಥನೆಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈವೃತ್ತಿಗೆ ಶೇ
68 ರಿದ ಭೂಮಿವೊಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಷಾಣಅಕ್ಷೀಣಾಗಾ
69 ಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗಳು ನಿಮಗೆ ಸಲು
70 ವದು ಯಿಲ್ಲಿಂದಮುಂದೆ ಯೀವೃತ್ತಿಯು ನೀವುಮಾಡುವ ಅಧಿಕ್ರಯ
71 ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರ ಚತುಷ್ಟಯಗಳಿಗೂ ನಿಮ
72 ಗೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವದೆಂದು ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನ
73 ಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪೌ
74 ತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪುತ್ರರಾದ ಚಾ
75 ಮರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರು
76 ಹರಿತಸಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ
77 ಅನಂತೈನವರ ಪೌತ್ರರಾದ ಕುಪ್ಪೈಯ್ಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪೈ
78 ಯ್ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟಸೋಪಸ್ಕರೋಪಕರಣ ಗೃಹಸಹಿತ
79 ವಾದ ಭೂದಾನಸಾಧನಸಹೀ ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ
80 ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ। ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉ
81 ಭೇಚಸಂಧ್ಯೆಧರ್ಮಶ್ಚಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ
82 ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ। ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
83 ನಿಷ್ಫಲಂಭವೇತ್॥ ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರೀ। ಪಿತೃದತ್ತಾಸಹೋ
84 ದರೀ। ಅನ್ಯದತ್ತಾತು ಮಾತಾಸ್ಯಾದ್ದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್॥
85 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತವಸುಂಧರಾಂ। ಷಷ್ಟಿರ್ವ
86 ರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ॥ ಮದ್ವಂಶಜಾಃ
87 ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ ಯೇಭೂಮಿಪಾಸ್ಸತತಮುಜ್ವಲಧ
88 ರ್ಮ್ಮಚಿತ್ತಾಃ। ಮದ್ಧರ್ಮ್ಮಮೇವಸತತಂ ಪರಿಪಾಲಯಂತಿತತ್ಪಾದ
89 ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ॥ಬ ತಾರೀಖ ೧೪ನೇಮಾಹೆ ಜುಲಾ
90 ಯಿ ಸನ್ ೧೮೨೭ನೆ ಯಿಸವಿಯಲ್ಲು ॥ ಶ್ರೀಕಂಠ ॥

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ಅದೇ ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರ್ಮಾಡಿದ ಮತ್ತೊಂದು ಸನ್ನದು.

1 ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿದಿವಿಷದ್ವಕ್ತ್ರೋತ್ಥತೇಜಃ ಘಟಾ ಸಂ
2 ಭೂತಾಮತಿಭೀಷಣ ಪ್ರಹರಣಪ್ರೋದ್ಭಾಸಬಾಹಾಷ್ಟಕಾಂ॥ ಗರ್ಜ
3 ತ್ಸೈರಿಭದೈತ್ಯ ಪಾತಿತ ಮಹಾ ಶೂಲಾಂತ್ರಿಲೋಕೀಭಯ ಪ್ರೋನ್ಮಾಥ
4 ವ್ರತದಕ್ಷಿತಾಂಭಗವತೀಂ ಚಾಮುಂಡಿಕಾಂಭಾವಯೇ ನಿಧಾನಂಸಿದ್ಧಾ
5 ನಾಂ ನಿಖಿಲ ಜಗತಾಂಮೂಲಮನಘಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರ
6 ಣಯಪದ ಮಪ್ರಾಕೃತಗಿರಾಂ ಪರಂವಸ್ತು ಶ್ರೀಮತ್ಪರಮ ಕರುಣಾ

7 ಸಾರಧರಿತಂ ಪ್ರಮೋದಾನಸ್ಮಾಕಂದಿಶತು ಭವತಾಮಪ್ಯವಿಕಲಂ ॥
8 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುನಃ ಹೇಮಾದ್ರಿಕಲ
9 ಶಾಯತ್ರ ಧಾತ್ರೀ ಛತ್ರಶ್ರಿಯಂದಧೌ ನಮಸ್ತೇಸ್ತುವರಾಹಾಯ ಲೀ
10 ಲಯೋದ್ಧರತೇಮಹೀಂ। ಖುರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರುಃಕಣ
11 ಕಣಾಯತೇ। ಪಾತುತ್ರೀಣಿ ಜಗಂತಿ ಸಂತತಮಕೂಪಾರಾದ್ಧರಾ
12 ಮುದ್ಧರನ್ಕ್ರೀಡಾ ಕ್ರೋಡಕಳೇಬರಸ್ಸಭಗವಾನ್ಯಸ್ಯೈಕದಂಷ್ಟ್ರಾಂಕು
13 ರೆ ಕೂರ್ಮಃ ಕಂದತಿ ನಾಳತಿದ್ವಿರಸನಃ ಪತ್ರಂತಿದಿಗ್ದಂತಿನೋ ಮೇ
14 ರುಃ ಕೋಶತಿ ಮೇದಿನೀಜಲಜತಿವ್ಯೋಮಾಪಿರೋಲಂಬತಿ ಸ್ವಸ್ತಿಶ್ರೀ
15 ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೮ನೆ ಸಂದ
16 ವರ್ತಮಾನ ವ್ಯಯನಾಮ ಸಂವತ್ಸರದ ಆಷಾಢ ಶು ೧೦ ಶುಕ್ರವಾ
17 ರದಲ್ಲು ಅತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನ ಸೂತ್ರ ಋಕ್ಶಾಖಾನು
18 ವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪೌತ್ರರಾದ ಯಿಂಮಡಿ
19 ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯ
20 ರವರ ಧರ್ಮಪತ್ನಿ ದೇವಾಜಂಮಂಣ್ಣಿಯವರು ಮೌನಭಾರ್ಗ
21 ವ ಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾ
22 ದ ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸೈನವರ
23 ಪುತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪಸ್ಕರೋ
24 ಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನಸಾಧನ ವೆಂತೆಂದರೆ
25 ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈದಿವ್ಸದಲ್ಲಿ ನಾವು ತುಲಾ
26 ಭಾರದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ
27 ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಭೂದಾನವಂ ಮಾ
28 ಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ವ್ಯೂಹ ಪಂಚಕಕ್ಕೆ ಗಣಸಂ
29 ಖ್ಯಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ಪಂದುಸಹ ಅರವತ್ತು ವೃತ್ತಿಗೆ ಯೀವೃತ್ತಿವಂ
30 ತರಿಗೆ ನರಸೀಪುರತಾಲ್ಲುಕು ಹೇಮಾವತೀ ನದೀತೀರದಲ್ಲಿ ಹೇಮಗಿ
31 ರಿ ಸಮೀಪದ ಬಂಡಿಹೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳಕಟ್ಟಿಶಿ ದೇವಾ
32 ಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹೆಸರಿಟ್ಟು ಈವೃತ್ತಿಗಳಿಗೆ ಸಲ್ಲುವ ನ
33 ರಶೀಪುರ ತಾಲ್ಲುಕು ಬಂಡಿಹೊಳೆ ಹೋಬಳಿ ಪೈಕಿ ಕಸಬಾಬಂಡಿಹೊಳೆ
34 ಗ್ರಾಮ ತೆರಣೇನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋಬಳಿ ಪೈಕಿ ಕಸಬಾ ಮ
35 ಡವನಕೋಡಿಗ್ರಾಮ ಯಾಡಮಾನಹಳ್ಳಿ ಯಾಚೇನಹಳ್ಳಿ ತೆಡಗರಹ
36 ಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ ಮೆಳ್ಳಹಳ್ಳಿ ಕುರಣೇನಹ
37 ಳ್ಳಿ ಅಕ್ಕಿಹೆಬ್ಬಾಳು ಹೋಬಳಿ ಪೈಕಿ ಆಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನ ಹ
38 ಳ್ಳಿ ಮಾಂಬಳಿ ದಡದಹಳ್ಳಿ ವೆಂಚವಳಲುಗ್ರಾಮ ಉಭಯಂಹದಿ
39 ರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟೆ-ಕಾಲ್ವೆಗಳ ಸಹ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸು
40 ವಂತೆ ಆ ತಾಲ್ಲುಕು ಆಮೀಲಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ಅ
41 ಯ್ಯಾಜಿಯವರು ಸನ್ನದು ಬರೆಶಿಕೊಟ್ಟು ಇರುವುದರಿಂದ ಆ ಸ
42 ನ್ನದುಮೇರೆ ಅರುವತ್ತು ವೃತ್ತಿ ಪೈಕಿ ಒಂದು ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ಕ
43 ರೋಪಕರಣಶಹಿತವಾಧ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ
44 ಅಲಂಕರಿಸಿ ಶಾಶ್ವತ ಪುಣ್ಯಲೋಕವಾಸ ಸಿದ್ಧ್ಯರ್ಥವಾಗಿ ಸ
45 ಹಿರಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಮೌನಭಾರ್ಗ
46 ವಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ
47 ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸೈನವರ ಪು
48 ತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾ
49 ಯನಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡೆಯ
50 ರವರ ಪೌತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪು
51 ತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವರಾಜ
52 ಂಮಣ್ಣಿಯವರು ಧಾರೆಯನ್ನೆರದುಕೊಟ್ಟವಾದಕಾರಣ ಯೀ
53 ವೃತ್ತಿಗೆ ಸಲುವ ಗದ್ದೆ-ಬದ್ದಲು ತೋಟ-ತುಡಿಕೆ ಕಾಡಾರಂಬ ನೀ
54 ರಾರಂಬ ಮಗ್ಗ ಮನೆ ಹಣ ಕೆಂಪುನೂಲು ಉಪ್ಪಿನಮೋಳೆ ಈ
55 ಚಲುಪೈರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕ ನಾಮಕಾಣಿಕೆ ಗುರು
56 ಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊಂಮು ಅಲೆಪೊಮ್ಮು
57 ಹತ್ತಿಪೊಮ್ಮು ಮಾರ್ಗ ಕರಗ ಪಡಿಸುಂಕ ಪೊಂಮು ಜಾತಿಕೂ
58 ಟ ಸಮಯಾಚಾರ ಹುಲ್ಲು ಹಣ ಚರಾದಾಯ ಹೊರಾದಾಯ
59 ಶೀಗೆ ಮಡ್ಡಿ ಪತಂಗ ಪೊಪ್ಪಳಿ ಗಿಡಗಾವಲು ಬ್ರಾಹ್ಮಣನಿವೇಶನ

60 ಶೂದ್ರನಿವೇಶನ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊರತಾ
61 ದ ಮರವಳಿ ಫಲವೃಕ್ಷ ಮಧ್ವಿಕ ಮುಂತಾದ ಈವಂದು ವೃ
62 ತ್ತಿಗೆ ಸಲುವ ಆಸಕಲ ಸ್ವಾಮ್ಯವನ್ನು ಧೃವುಂಡಿಗೆ ಮೇರೆ ರೋ
63 ಹಿಸಿಕ್ಕೊಂಡು ಈ ವ್ಯಯ ಸಂವತ್ಸರದಾರಭ್ಯ ನಿರುಪಾಧಿ
64 ಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ
65 ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ ಚಿರಂಜೀ
66 ವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಶ್ರೇಯಃಪ್ರಾ
67 ರ್ಥನೆಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈ ವೃತ್ತಿಗೆ ಶೇರಿ
68 ದ ಭೂಮಿವಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಷಾಣ ಅಕ್ಷೀಣಾ
69 ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಗಳು ನಿ
70 ಮಗೆ ಸಲುವದು ಯಿಲ್ಲಿಂದ ಮುಂದೆ ಯೀವೃತ್ತಿಯು ನೀವು ಮಾ
71 ಡುವ ಅಧಿಕ್ರಯ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರ ಚತು
72 ಷ್ಟಯಗಳಿಗೂ ನಿಮಗೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವುದೆಂದು ಆತ್ರೇಯ
73 ಸಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾ
74 ದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪೌತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ
75 ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಧ
76 ರ್ಮಪತ್ನಿ ದೇವಾಜಂಮಣ್ಣಿಯವರು ಮೌನಭಾರ್ಗವಗೋ
77 ತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ, ಯಜುಶ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಪ್ರ
78 ಧಾನ ವೆಂಕಪ್ಪಯ್ಯನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸ್ಯನವರ ಪು
79 ತ್ರರಾದ ವೆಂಕಟರಾಮಯ್ಯನವರಿಗೆ ಬರೆಸಿಕೊಟ್ಟ ಸೋಪಸ್ಕ
80 ರೋಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನಸಾಧನಸಹೀ
81 ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದ್ಯಾರ್ಭೂಮಿರಾಪೋಹೃದ
82 ಯಂ ಯಮಶ್ಚ। ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮ
83 ಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರ
84 ದತ್ತಾನುಪಾಲನಂ। ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ
85 ಭವೇತ್॥ ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ
86 ಅನ್ಯದತ್ತಾತುಮಾತಾಸ್ಯಾದ್ದತ್ತಾಂಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ ಸ್ವ
87 ದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿರ್ವ
88 ರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ಮದ್ವಂ
89 ಶಜಾಃ ಪರಮಹೀಪತಿ ವಂಶಜಾವಾ ಯೇಭೂಮಿಪಾ ಸ್ಸತ
90 ತ ಮುಜ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ॥ ಮದ್ಧರ್ಮಮೇವ ಸತತಂಪರಿ
91 ಪಾಲಯಂತಿ ತತ್ಪಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ
92 ಬ॥ ತಾರೀಖು ೧೪ನೇ ಮಾಹೆ ಜುಲಯಿ ಸರ್ ೧೮೩೭ನೆ ಯಿಸ
93 ವಿಯಲ್ಲು ಶ್ರೀಕಂಠ

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ಕಿಕ್ಕೇರಿ ಹೋಬಳಿ ಕಡಂಬಿಗೆಯ ವಿಭೂತಿಯ ಕುಪ್ಪೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–4″×0′–9″

1 ಹೆಮ್ಮೊಗೆಯ
2 ಚಿಕಗವ್ವಣ್ಣ
3 ನಂಕಕಟಿದೇವ
4 ಗ್ಗೆ ಬಿಟ್ಟಗದ್ದೆ
5 ಸಲಗೆಮೂಱು
6 ಬೆದ್ದಲೆಗೆ ಒ
7 ನ್ದುಸಲಗೆ
8 (ಗೆ) ಇನಿಸು
9 ವಂ ಅಳಿದನ್ದು
10 ಕವಿಲೆಯ
11 ಕೊಂದಪಾ (?)

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ಅಕ್ಕಿಹೆಬ್ಬಾಳು ಹೋಬಳಿ ಶ್ರವಣನ ಹಳ್ಳಿಗೆ ಪೂರ್ವದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×2′

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ
2 ನಂಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜಿನಶಾಸನಂಸ್ವಸ್ತಿ
3 ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲತಳ
4 ಕಾಡುಗೊಣ್ಡಭುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣುವರ್ದ್ಧನ ಹೊಯ್ಸ
5 ಳ ದೇವರ ಪಿರಿಯರಸಿ ಚಂದಲ ದೇವಿಯರು॥ ತ್ರಿಭುವನತಿಳ

6 ····ಶ್ರೀರ್ಥ್ವದ ವೀರಕೊಂಗಾಳ್ವಜಿನಾಲಯ
7 ದ ದೇವರ ಅಂಗಭೋಗಕ್ಕಂ ರಿಷಿಯರಾಹಾರದಾನಕ್ಕಂತ
8 ಮ್ಮಬಪ್ಪಪ್ರಿಥ್ವಿಯ ಕೊಂಗಾಳ್ವ ದೇವರವಗಬಳಿವಳಿಬಿ
9 ಟ್ಟ ಮಂಡಗೆದೆಯ ಶ್ರಿತಿಯೊಳಗೆ ಕಾವನಹಳ್ಳಿಯತಮ್ಮ
10 ತಮ್ಮ ದುದ್ದಮಲ್ಲದೇವನು ತಾವು ಬಿಬ್ದಿ ಶ್ರೀ ಮೂಲಸಂಘ
11 ದೇಸಿಗ ಗಣಪುಸ್ತಕಗಚ್ಚಕೊಣ್ಡಕುಂದಾನ್ವಯದ ಶ್ರೀಮೇಘ
12 ಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರ ಶಿಷ್ಯರು ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ [ನ್ತದೇವ]
13 ರ ಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ [ಸರ್ವ್ವಬಾಧಾ]
14 ಪರಿಹಾರಂಮಾಡಿಬಿಟ್ಟದತ್ತಿಮಂ[ಗಲಮಹಾ]
15 ಶ್ರೀ॥ ಇದನಾವನೊರ್ವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದ
16 ವಿಲೆಯಕೋಡುಂಕೊಳಗಮುಂ
17 ಗಂಗೆಯ········

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ಚನಕುರಳಿ ಹೋಬಳಿ ಮಯಿಲನಹಳ್ಳಿಯ ಊರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

1 ಶುಭಮಸ್ತು ಶಾಲಿವಾಹನ ಶಕವರಿಷ············
2 ೫೭ ಸಂದವರ್ತಮಾನವಾದ ಜಯ·············
3 ತ್ಸರದ ವಯಿಶಾಖ ಬ ೧೨ ಲೂ···············
4 ರಾಯರಿಗೆ ಬಿನ್ನಾಹಮಾಡಿ ರಾಯರ
5 ಪ್ಪಣೆಯಲೂ ರಾಮಾಭಟರು (?)·············
6 ವೊಳಗಾಗಿ ಯಿದಪುರ ತಾಂಜಂ ವೃನ್ದಾವನ
7 ದ ವೊಳಗಾದ ಮಯಿಲನ ಹಳ್ಳಿ ಆ ಪುರದ
8 ಗ್ರಾಮುಗಳನು ಅಬ್ಬಗಂಜೂರು ನಂಜರಾ
9 ಜಗಳೂ ತಮ್ಮ ಧರ್ಮವಾಗಿ ವೇಲುಗೋ
10 ಟೆಯ ಚಲಪಿಳರಾಯರಿಗರ್ಪಿಸಿದ
11 ರು ನಾಳಿಗಾಚಾರಿ ಸಿಂದಗ್ರಾಮದ ಚಲುವ
12 ರಾಮಾನುಜನ ಬರಹ

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ಅದೇ ಹೋಬಳಿ ವಸಂತಪುರದ ಆಂಜನೇಯನ ಗುಡಿಯ ಮುಂದಣ ಗರುಡಗಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 1′–2″×1′–6″
ಹೊಸಕನ್ನಡದ ಅಕ್ಷರ

1 ಶ್ರೀ ವಸಂತಪುರದ ಬ | 2 ಸವೇ ಗೌಡನಮಗ ಕೆ | 3 ಂಪ್ಪೇಗೌಡನು ಶ್ರೀ ರಾಮು

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ಮಂಡ್ಯದ ತಾಲ್ಲೋಕು.

ದುದ್ದದ ಹೋಬಳಿ ಹುಳ್ಳೇನಹಳ್ಳಿ ಚಾಮಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಂಮ್ರಶಾಸನ 5 ಹಲಗೆ ಉಂಗರ, ಆನೆ ಮೊಹರಿದೆ.

I b 1 ಸ್ವಸ್ತಿಜಿತಂಭಗವತಾಗತಘನಗಗನಾಭೇನಪತ್ಮನಾಭೇನ ಶ್ರೀಮತ್ಜಾಹ್ನವೇಯಕುಲಾವುಲವ್ಯೋಮಾವಭಾ
2 ಸನಧಾಸ್ಕರಃಸ್ವಬಡ್ಗೈಕಪ್ರಹಾರಖಣ್ಡಿತಮಹಾಶಿಲಾಸ್ತಮ್ಭಲಬ್ದ ಬಲಪರಾಕ್ರಮೋದಾರುಣಾರಿಗಣ
3 ವಿದಾರುಣೋಪಲಬ್ದವ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾಣ್ವಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗುಣಿ ವರ್ಮ್ಮಧ
4 ರ್ಮ್ಮ ಮಹಾಧಿರಾಜಃ ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ವಾಗಕಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯವಿಹಿತವೃತ್ತಸಮ್ಯಕ್ಪ್ರಜಾ
5 ಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯ ಪ್ರಯೋಜನೋ ವಿದ್ವತ್ಕವಿ ಕಾಞ್ಚನನಿಕ ಷೋಪಲಭೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರ
6 ಯೋಕ್ತೃ ಕುಶಲೋದತ್ತಕ ಸೂತ್ರವೃತ್ತೆ ಪ್ರಣೇತಾ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃಪಿತೃ
7 ಪೈತಾಮಹಗುಣ ಯುಕ್ತೋನೇಕಚಾತುರ್ದನ್ತಯುದ್ಧವಾಪ್ತ ಚತುರುದಧಿಸಲಿಲಾಸ್ವಾದಿತ
II a 8 ಯಶಾಃ ಶ್ರೀಮತ್ ಹರಿವರ್ಮ್ಮಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ದ್ವಿಜಗುರುದೇವತಾ ಪೂಜನ ಪರೋನಾರಾಯಣ
9 ಚರಣಾನುಧ್ಯಾತ ಶ್ರೀಮತ್ ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ತ್ರ್ಯಮ್ಬಕಚರಣಾಮ್ಭೋರುಹ ರಜ
10 ಪ್ಪವಿತ್ರೀ ಕೃತೋತ್ತಮಾಂಗಃ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯಃಕಲಿಯುಗಬಲ ಪಂಕಾವಸನ್ನಧರ್ಮ್ಮ
11 ವೃಷೋದ್ಧರಣನಿತ್ಯಸನ್ನದ್ಧಃ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ವಿದ್ಯಾವಿನಯಾತಿಶಯ
12 ಪರಿಪೂರಿತಾತ್ಮಾನಿರವಗ್ರಹ ಪ್ರಧಾನಶೌರ್ಯಃ ಶ್ರೀಮದವನೀತ ನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ವಿಜ್ರ
13 ಮ್ಭಮಾಣಶಕ್ತಿತ್ರಯಃ ಅನ್ದರಿ ಆಲತ್ತೂರ್ಪ್ಪೊರುಳರೆಪೆಟ್ಟ [ಗ] ರಾದ್ಯನೇಕಸಮರ ಮುಖಮಖ

14 ಹುತಪ್ರಹತ ಶೂರಪುರುಷ ಪಶೂಪಹಾರವಿಘಸವಿಹಸ್ತೀಕೃತಾನ್ತಾಗ್ನಿಮುಖಃ ಕಿರಾತಾರ್ಜುನೀಯಪ
15 ಞ್ಚದಶಸ್ಸರ್ಗಟೀಕಾಕಾರೋ ದುರ್ವ್ವಿನೀತನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ದುರ್ದ್ದಾನ್ತವಿಮರ್ದ್ದ ವಿಮೃದಿತವಿಶ್ವಮ್ಭ
16 ರಾಧಿಪಮೌಲಿಮಾಲಾಮಕರನ್ದಪುಞ್ಜಪಿಞ್ಜರೀಕ್ರಿಯಮಾಣಚರಣಯುಗಲನಳಿನಃ ಮುಷ್ಕರನಾ.
17 ಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ಚತುರ್ದ್ದಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತವಿಮಲ ಮತಿಃ ವಿಶೇಷತೋನವಶೇ
18 ಷಸ್ಯನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋರಿಪುತಿಮಿರನಿಕರ ನಿರಾಕರಣೋದಯಭಾಸ್ಕ
19 ರಃಶ್ರೀವಿಕ್ರಮ ಪ್ರಥಿತನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ಅನೇಕಸಮರಸಂಪಾದಿತ ವಿಜೃಮ್ಭಿತದ್ವಿರ
20 ದರದನಾಕುಲಿಶಾಭಿಘಾತಃ ವ್ರಣಸಂರೂಢಭಾಸ್ವದ್ವಿಜಯಲಕ್ಷಣ ಲಕ್ಷೀಕೃತ ವಿಶಾಲ
21 ವಕ್ಷಸ್ತಲಃ ಸಮಧಿಗತಸಕಲ ಶಾಸ್ತ್ರಾರ್ತ್ಥತತ್ವಃ ಸಮಾರಾಧಿತ ತ್ರಿವರ್ಗ್ಗಃ ನಿರವದ್ಯಚರಿತಪ್ರ್ವತ್ತಿ

III (*a*) 22 ದಿನಮಭಿವರ್ಧಮಾನ ಪ್ರಭಾವೋಭೂವಿಕ್ರಮ ನಾಮಧೇಯಃ ಅಪಿಚನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರ
23 ವಿಘಟಿತಘಟೋರಃ ಕವಾಟೋತ್ಥಿತಾಸೃಕ್ಪ್ರಾರಾಶ್ವಾದಪ್ರಮತ್ತದ್ವಿಪಶತಚರಣಕ್ಷೋದ ಸಂಮರ್ದ್ದಭೀಮೇ
24 ಸಂಗ್ರಾಮೇಪಲ್ಲವೇನ್ದ್ರನರಪತಿಮಜಯದ್ಯೋವಿಳನ್ದಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀವಲ್ಲಭಾಖ್ಯಸ್ಸಮರ
25 ಸತಜಯಾವಾಪ್ತ ಲಕ್ಷ್ಮೀವಿ [ಶಾಲಃ] ತಸ್ಯಾನುಜೋನತ ನರೇನ್ದ್ರ ಕಿರೀಟಕೋಟಿರತ್ನಾರ್ಕ್ಕ
26 ದೀಧಿತಿವಿರಾಜಿತಪದ [ಪಾದ] ಪದ್ಮಃ ಲಕ್ಷ್ಮ್ಯಾಸ್ಸ್ವಯಂವೃತಪತಿರ್ನ್ನವ ಕಾಮನಾಮಾಸ್ಪಷ್ಟಪ್ರಿಯೋ
27 ರಿಗಣವಿದಾರುಣ ಗೀತಕೀರ್ತ್ತಿ ತಸ್ಯಕೊಂಗುಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮಾರಪ [ರ] ನಾಮಧೇಯಃ
28 ಪೌತ್ರಃ ಸಮವನತ ಸಮಸ್ತ ಸಾಮನ್ತಮಕುಟ ಘಟ್ಟಿತಬಹಲರತ್ನವಿಲಸದಮರಧನು

III (*b*) 29 ಷ್ಷಣ್ಡಮಣ್ಡಿತ ಚರಣನಖಮಣ್ಡಲಃ ನಾರಾಯಣಚರಣ ನಿಹಿತಭಕ್ತಿಃ ಶೂರಪುರುಷತುರ
30 ಗ ನರವಾರಣ ಘಟ್ಟಸಂಘಟ್ಟದಾರುಣ ಸಮರಸಿರಸಿನಿಹಿತಾತ್ಮ ಕೋಪೋಭೀಮಕೋಪಃ
31 ಪ್ರಕಟರತಿಸಮಯ ಶಮನುವರ್ತನ ಚತುರಯುವತೀಜನಲೋಕ ಧೂರ್ತ್ತೋರೋಕಧೂರ್ತ್ತಃ ಸುದು
32 ರ್ದ್ದರಾನೇಕ ಯುದ್ಧಮೂರ್ದ್ಧಲಬ್ಧವಿಜಯ ಸಂಪದಹಿತಗಜಘಟಾಕೇಸರೀರಾ
33 ಜ ಕೇಸರೀ ಅಪಿಚ ಯೋ ಗಂಗಾನ್ವಯ ನಿರ್ಮ್ಮಲಾಂಬರ ತಲವ್ಯಾಭಾಸನಪ್ರೋಲ್ಲ
34 ಸನ್ಮಾರ್ತ್ತಣ್ಡೋರಿಭಯಂಕರಃ ಸುಧಕರ ಸನ್ಮಾರ್ಗರಕ್ಷಾಕರಃ ಸೌರಾಜ್ಯಂ ಸಮುಪೇತ್ಯರಾಜಸ
35 ಮಿತೌರಾಜನ್ಗುಣೈರುತ್ತಮೈರಾಜಾ ಶ್ರೀಪುರುಷಶ್ಚಿರಂವಿಜಯತೇ ರಾಜನ್ಯಚೂಡಾಮಣಿಃ

IV (*a*) 36 ಕಾಮೋರಾಮಾಸುಚಾಪೇದಶರಥತನಯೋವಿಕ್ರಮೇಯಾಮದಗ್ನ್ಯಃಪ್ರಾಜ್ಯೈಶ್ವರ್ಯೇವಲಾರಿ
37 ರ್ಬಹು ಮಹಸಿರವಿ ಶ್ವಪ್ರಭುತ್ವೇಧನೇಶಃಯೋವಿಖ್ಯಾತಶಕ್ತಿಸ್ಸುಟತರಮಖಿಲ ಪ್ರಾಣಭಾ
38 ಜಾಂ ವಿಧಾತಾಧಾತ್ರಾಸೃಷ್ಟಪ್ರಜಾನಾಂ ಪತಿರಿತಿಕವಯೋಯಂಪ್ರಶಸನ್ತಿನಿತ್ಯಂಸತು ಪ್ರತಿದಿನಪ್ರವೃ
39 ತ್ತ ಮಹಾದಾನ ಜನಿತಪುಣ್ಯಾಹಘೋಷಮುಖರಿತ ಮನ್ದಿರೋದರೇಣ ಶ್ರೀಪುರುಷ ಪ್ರಥಮನಾಮಧೇ
40 ಯಃ ಪೃಥಿವೀಕೊಂಗುಣಿ ಮಹಾರಾಜಾಧಿರಾಜಃ ಶ್ರೀ ಬಾಣವಂಶೋದ್ಭವ ಶ್ರೀ ದಿಣ್ಡಿಗರಕ್ಕಬ್ಬಪ್ಪನಾಡು ಸಾಸಿರ
41 ದೆಟ್ಟೊಡಿ ಮಾನಾಳುತ್ತಿಟ್ಟ ಶ್ರೀಪುರುಷಮಹಾರಾಜರ್ಗೆ ಬಿನ್ನಪ್ಪಗೆಯ್ದು ದಕ್ಷಿಣಾಯನವಿಷುಪತತ್ಕಾ
42 ಲದುಳ್ ಸುಗೋತ್ರಗಾರ್ಗ್ಯ ಜನಾರ್ದನಾಸ್ತಸ್ಯಕೇಶವಭಟ್ಟಸ್ಯ ನಾಮತಸರ್ವ್ವಶಾಸ್ತ್ರಾಸ್ಯಜನಾತಿ

IV (*b*) 43 ಕೌಸಿಕಗೋತ್ರ ನಾಗಶರ್ಮ್ಮ ಪ್ರವರಕಾಶ್ಯಪಗೋತ್ರಶ್ಚೇತಿ । ಇ [ಈ] ಮೂವರ್ಗ್ಗಂ ಮೂಱುಭಾಗಮಾಗೆಕೊವ
44 ಳೆ ವೆಟ್ಟುನಾಪುಗ್ರಾಮಂ ಬ್ರಹ್ಮದೇಯಂದತ್ತಃ ದಿಣ್ಡಿಗೆನಾಡೆಯರುಂ ಕೊನ್ದಡಿಯುಂ ಪೆರ್ಗ್ಗಡೆತ್ತನಂಗೆಯೆ ನಗರೂರ
45 ಬೆಳ್ಳಿಯರುಂ ಮರವೂರವಣ್ಣಾಕರುಂ ಕಲ್ಲದುಪಿನಮಾದಡಿಯು ಮೊದೂರಜಿಯಚಾಯರುಂ ನರಸಾಕ್ಷಿ ।
46 ಪದೆಯಂ ಮೂಱುಮಾಸೆ । ಸೀಮಾನ್ತರ ಮೂಡಾಯೊಳಗೆಱೆಯ ಪಾದರಿ ಎ ಅನ್ತೆಅಬನ್ದು ಕೆಱೆಯುಳ್ಳೊ
47 ಡಿ ಪೆರ್ಪ್ಪಳ್ಳಮೆಸನ್ದು ಪಡುವಾಯ್ನೋಡಿಪೆರ್ವುಣಸೆಎತಂಕಾಯ್ತುಲೆ ಮೊಱಿಡೆಬೆದಿಕೆಱೆಎ ಮೊದ
48 ಳೆ ಮಡುವೆಪಡುವಾಯ್ವೆಳ್ಗೊಳಕಾಲುವೆವದುವುಂಒಳಗಾಗೆ ತೊರೆಎ ಬಡಗಾಯ್ಕಡವಿಗೆಱೆಎ
49 ಅನ್ತೆ ವನ್ದು ಮಞ್ಜಾಳ್ತೊಣೆಎ ಬಾಡೊ ಟ್ವೆಎಸನ್ದು ಸೋಱರ್ಮ್ಮರಡಿಎ ಅನ್ತೆಬನ್ದು ಬಾನ್ನಿಗಾರ್ಲಕುಪ್ಪೆ

V (*a*) 50 ಯೆವಾಪೊ ಟ್ವೆಯೆಸನ್ದು ಪಾದರಿಯೊಳ್ಕೂಡಿತ್ತುಸೀಮೆ ಶ್ರೀ ಸ್ವದತ್ತಂಪರದತ್ತಾನ್ವಾಯೋ
51 ಹರೇತಿಬಶುನ್ದರಾಷಷ್ಠಿಬರಿಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಂಜಾ [ಯ] ತೇಕೃಮಿಬಹುಭಿರ್ವ್ವ
52 ಸುಧಾಭುಕ್ತ್ವರಾಜಭಿಶಗರಾಜಭಿಯಸ್ಯಯಸ್ಯಯತೋಭೂಮಿತಸ್ಯತಸ್ಯತದಾಪಲಂ
53 ಬ್ರಹ್ಮಸ್ವನ್ತುವಿಷಂಘೋರಂನವಿಷಂವಿಷಮುಚ್ಯತೇ । ವಿಷಮೇಕಾಕಿನಂಹನ್ತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥

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ಮೈಸೂರು ತಾಲ್ಲೂಕು.

ಮೈಸೂರು ಓರಿಯಣ್ಟಲ್ ಲೈಬ್ರರಿ ಚಕ್ರವರ್ತಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರಿಂದ ಬಂದ ತಾಮ್ರಶಾಸನದ ೨ ಹಲಗೆಗಳು.

(ಚಂದ್ರ+ಚಕ್ರ—ವಡಗರೆನಾಮ—ಶಂಖ+ಸೂರ್ಯ.)

I (*a*) 1 ಉತ್ತರೇಸಹ್ಯಜಾತೀರೇಸರ್ವಸ್ಥಾನಸಮುಚ್ಚಯ
2 ನಾರಾಯಣಗಿರೌಶ್ರೀಮಾನ್ ಅಸ್ತೇನಾರಾಯ

3 ಣಾನ್ವಯಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
4 ಲಿವಾಹನ ಶ್ರೀವರ್ಷಮಹಾ ॥ ॥ ರಾಜಾ
5 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ನರಪತಿ ವಿಪ್ರಾರ್ಥ
6 ಮೋಕ್ಷಪುರಿ ಅರಿರಾಯರಗಂಡ ಚತು
7 ಸಮುದ್ರಾಧಿಪತಿ ಪ್ರತಾಪ ವಿರೂಪಾಕ್ಷ ಮ
8 ಹಾರಾಯರು ಸುಖಸಂಬವವಿನೋದ
9 ದಿಂದ ಪೃಥ್ವಿಸಾಂಬ್ರಾಜ್ಯಂಗೈಉತಿರಲು ।
10 ಶಕವರ್ಷಂಗಳು ೧೩೯೦ನೆ ಸಂದುವರ್ತಮಾ
11 ನವಾದ ಸರ್ವಜಿತು ನಾಮಸಂಪಶರದ ಪಾ
12 ಲ್ಗುಣ ಶು ೧೫ಲ್ಲು ಜ್ಞಾನಮಂಟಪ ಪರಾಭಿ
13 ದಾನ ದಕ್ಷಿಣಬದರಿಕಾಶ್ರಮ ಶ್ರಿಯಾದಾ
14 ವ ಗಿರ್ರಿಯಾದಾ ॥

I (*b*)
15 ಶ್ರೀತಿರುನಾರಾಯಣಪುರದ ಶ್ರೀ ನಾರಾಯಣ ದೇ
16 ವರಿಗೆ ಅಭಿನವಕುಲಶೆಖರನಾದಾ ಶ್ರೀಮರ್ಕ
17 ಮಹಾಪ್ರದಾನಾ ತಿಂಮಂಣ ಡಾಣಯಕಉಡೆ
18 ಯರು ಶ್ರೀ ನಾರಾಯಣ ದೆವರ ಪಾದ ಪಾದ ಪ
19 ದ್ಮಂಗಳಿಗೆ ಸಮರ್ಪಿಶಿದ ಗ್ರಾಮ ಹೊಗರನಾಡಿ
20 ಗೆ ಶೆರಿದ ಕದಲಗೆರೆ ಗ್ರಾಮ ೧ಕೆ ಘಟಿಗ ೧೧೫ ವ
21 ರಹಾಕ್ಕೆ ನಡದು ಬರೂಶೆವೆವಿವರರಾತ್ರೆ ಅವ
22 ಸರ ತಳಿಗೆ ಅಪ್ಪೈದಕೆ ದಿನ ೧ಕೆ ₹೧।।ರಲ್ಲೂ ವರುಷ
23 ೧ಕೆ ೫೪ ವರಹಾ ಅಂಮ್ಮನವರ ಶಯನೋತ್ಸವದ
24 ಶೆವೆಗೆ ೪೦ ವರಹಾ ನಾರಾಯಣದೇವರ ನಂದ
25 ಧಿಪಕೆ ೧೮ ವರಹಾ ಅರ್ಥಕೆಗೆ ೩ ವರಹಾ ಅಂ
26 ತು ೧೧೫ ವರಹಾವಂನು ಸಮರ್ಪಣೆಯಂ

II (*a*)
27 ಣೆ ಯಂನ್ನೂ ಮಾಡಿ ಈ ಗ್ರಾಮದ ಗಉಡ
28 ಕಲ್ಯಾಣಗವುಡ ಯಾ ಗ್ರಾಮದ ಕೊಡಿ
29 ಗೆ ನಾರಾಯಣ ದೇವರಿಗೆ ಪಶ್ಚಿಮ ದಿಕನ ।
30 ಹೊಲಕೆ ಬಿಜವರಿ ಖ .।. ಜೊರೆ ದೆವರಿಗೆ
31 ಪೂರ್ವ ದಿಕಿನ ಹೊಲ ಬಿಜವರಿ ॥೦ ೩ ಕ
32 ಲ್ಯಾಣ ಗಉಡನಿಗೆ ಪೂರ್ವದಿಕಿನ ಹೊ
33 ಲ ಬಿಜವರಿ ॥೦ ೪ ಶ್ಯಾನುಭಾಗ ರಾಮಾ ।
34 ನುಜಗೆ ದಕ್ಷಿಣದಿಕಿನ ಹೊಲ ಬಿಜ
35 ವರಿ ॥೦ ೪ ಯಾ ಮೇರೆ ಗ್ರಾಮವನ್ನೂ
36 ನಾರಾಯಣ ದೆವರಿಗೆ ಸಮರ್ಪಣೆ ಮಾ
37 ಡಿ ಯಿಥೆ ॥ ಶ್ಲೋ ॥ ದಾನಪಾಲನಯೊ
38 ರ್ಮಥ್ಯೆದಾನಾಚ್ಛ್ರೇಯೋನಪಾಲನಂ ! ದಾ
39 ನಾಸ್ವರ್ಗಮವಾಪ್ನೊತಿ ಪಾಲನಾದ ಚ
40 ತಂಪದಂ ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ।
41 ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾ
42 ರೇಣ । ಸ್ವದತ್ತಂನಿಸ್ಪುಲಂಭವೇತ್ ॥ ಶ್ರೀ

II (*b*)
43 ಯಾದವ ಗಿರಿಗೆ ಪೂರ್ವ ಲೂಕಪಾವನೆಗೆ ಪ
44 ಶ್ಚಿಮ ನಾಗಮಂಗಲಕೆ ದಕ್ಷಿಣ ಕಾವೆರಿಗೆ ಉತ್ತ
45 ರದಲ್ಲಿ ಯಿರುವ ಕದಲಗೆರೆ ಗ್ರಾಮವಂನು ಶ್ರೀ
46 ನಾರಾಯಣ ದೆವರ ಪಾದಕೆ ತಿಂಮಂಣ ಡಣಂ ।
47 ಯಕಧರ್ಮ ಶ್ರೀ

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ಮೈಸೂರು ಹೋಬಳಿ ನಾಚನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆಸೇರಿದ ದಳವಾಯಿ ಕೆರೆಗೆ ಉತ್ತರಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ ○ 1 ಶ್ರೀ ಚಂದ್ರ

2 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
3 ಕೃಷ್ಣರಾಜ ಒಡಯರವ
4 ರು ಅವಲಬಾರ ಕಚೆರ್‍ರಿ
5 ಬಕ್ಷಿ ಗುರಾಂವು ಮಹಂ

6 ಮ್ಮದರ್ಖಾನರ್ರಿಗೆ ಪುತ್ರಪ
7 ಪುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನ
8 ಡಯುವ ಮ್ಮರೆಗೆ ಕೊಟ್ಟ
9 ಸರ್ವಮಾನ್ಯವಾದ ನಾ
10 ಚನಹಳ್ಳಿ ಗ್ರಾಮದ
11 ಯರ್ದ್ಲ ಕಲ್ಲು.

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ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ನರಸಾಂಬುಧಿ ರೈಲ್ವೆ ಸ್ಟೇಷನ್ಗೆ ಎದುರುಭಾಗದಲ್ಲಿ ಸುಮಾರು ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿರುವ ತೋಟದಲ್ಲಿ ಹಾಳುಬಾವಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

1 ಶುಭಮಸ್ತು ಶುಭಕೃತು ಸಂ
2 ವತ್ಸರದ ವಯಿಶಾಖ ಶು ೧ ಲು
3 ದೇವರಸಯ್ಯನವರ ನಿರೂ
4 ಪದಿಂದ ಕೋದಮರಸಯ್ಯ
5 ನವರು ಶ್ರೀ ದೇವರ ಕಾರ್ಯಕ್ಕೆ
6 ಬಿಟ್ಟುದು ಗದ್ದೆ ಹೊಲ
7 ....ಕ್ಕೆ ಮೂಡಲು ಹಳ್ಳ
8 ......ತೆಂಕ........ನಡೆ......
9 ....ಇದನು............
10 ಪಾಪಿ....................

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ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕವಲಂದೇ ಹೋಬಳಿ ದೇವನೂರು ಗುರುಸ್ವಾಮಿ ಮಠದ ಸ್ವಾಮಿಗಳ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

5 ಹಲಗೆ, ಉಂಗರ ಜೈನವಿಗ್ರಹದ ಮೊಹರು.

I (*b*) 1 ಸವೊವ್ಯಾತ್ಫೇಧಸನ್ನಾಧಮಯನ್ನಾಭಿಕಮಲಂಕೃತಂ। ಹರಶ್ಚಯಸ್ಯಕಾನ್ತೇನ್ದು ಕಳಯಾಕಮಲಂಕ್ರಿ
2 ತಂ ಭೂಪೋಭವತ್ ಬೃಹದುರಸ್ತಲರಾಜಮಾನ ಶ್ರೀಕೌಸ್ತುಭಾಯತಕರ್ಕೈರುಪಗೂಢಕಣ್ಠಃ ಸತ್ಯಾನ್ವಿತೊ
3 ವಿಪುಲಬಾಹು ವಿನಿರ್ಜಿತಾರಿಚಕ್ರೋಪ್ಯಕೃಷ್ಣಚರಿತೋ ಭುವಿ ಕೃಷ್ಣರಾಜಃ ಪಕ್ಷಚ್ಛೇದ ಭಯಾಶ್ರಿತಾಖಿಲಮ
4 ಹಾಭೂಭೃತ್ಕುಲ ಭ್ರಾಜಿತಾತ್ ದುರ್ಲ್ಲಂಘ್ಯಾದಪರೈಕ (ರ)ನೇಕವಿಪುಲಭ್ರಾಜಿಷ್ಣುರತ್ನಾನ್ವಿತಾತ್ ಯಶ್ಚಾಳು
ಕ್ಯ ಕುಲಾ
5 ದನೂನವಿಬುಧಾ ವ್ರಾತಾಶ್ರಯೋ ವಾರಿಧೇಃ ಲಕ್ಷ್ಮೀಮ್ಮನ್ದರವತ್ಸಲೀಲಮಚಿರಾದಾಕೃಷ್ಟವಾನ್ವಲ್ಲ(ಭ)
6 ಭಃ ತಸ್ಯಾಭೂತ್ತನಯಃಪ್ರತಾ (ಪ) ವಿಸರೈರಾಕ್ರಾನ್ತದಿಙ್ಮಣ್ಡಲಶ್ಚಣ್ಡಾಂಶೋಸ್ಸದೃಶೊಪ್ಯ ಚ
7 ಣ್ಡಕರತೊಪ್ರಹ್ಲಾದಿತಕ್ಷ್ಮಾಧರೋ ಧೋರೋಧೈರ್ಯ್ಯಧನೋವಿಪಕ್ಷ ವನಿತಾವ ಕ್ತ್ರಾಂಬುಜ ಶ್ರೀಹರೋಹಾ
8 ರೀಕೃತ್ಯಯಶೋಯದೀಯಮನಿಶನ್ದಿಙ್ನಾಯಿಕಾಭಿರ್ಧೃತ (ಂ) ಜ್ಯೇಷ್ಠೋಲ್ಲಂಘನಜಾತಯಾಪ್ಯಮಲಯಾಲ
9 ಕ್ಷ್ಮ್ಯಾಸಮೇತೊಪಿಸನ್ ಯೋಭೂನ್ನಿಮ್ಮರ್ಲಮಣ್ಡಲಸ್ತಿತಿಯುತೊದೋಷಾಕರೊನಕ್ವಚಿತ್ ಕಣ್ಣಾರ್ಥಃಕೃತದಾ
10 ನಸನ್ತತಿಭೃತೊ ಯಸ್ಯಾನ್ಯದಾನಾಧಿಕನ್ದಾನಂವೀಕ್ಷ್ಯಸುಲಜ್ಜಿತಾ ಇವದಿಶಾಮ್ಪ್ರಾನ್ತೇಸ್ಥಿತಾದಿಗ್ಗ

II (*a*) 11 ಜಾಃ ಅನ್ಯೈರ್ನ್ನಜಾತುವಿಜಿತಂಗುರುಶಕ್ತಿಸಾರಮಾಕ್ರಾನ್ತಭೂತಲಮನನ್ಯಸಮಾನವಾ(ನಾ)ಯೇನೇ
12 ಹಬದ್ಧಮತ (ವ) ಲೋಕ್ಯಚಿರಾಯಗಂಗನ್ದೂರೇ (ರ) ಸ್ವನಿಗ್ರಹಭಿಯೇ ತ (ವ) ಕಲಪ್ರಯಾತಃ ಏಕತ್ರಾತ್ಮಬ
13 ಲೇನವಾರಿನಿಧಿ ನಾಪ್ಯನ್ಯತ್ರರುಧ್ವಾಘನ ನ್ನಿಷ್ಕ್ರ್ಯಷ್ಟಾಸಿಭಟೋದ್ಧತೇನ ವಿಹರತ್ತಾಳಾತಿಭೀಮೇನ
14 ಚ ಮಾತಙ್ಗಾನ್ಮದವಾರಿನಿರ್ಝರಮುಚಃ ಪ್ರಾಪ್ಯಾನ ತಾತ್ಪಲ್ಲವಾತ್ ತಚ್ಚಿತ್ರಾ (ತ್ರಂ) ಮದಲೇಶಮಪ್ಯ
ನುದಿ
15 ನಂ ಯಸ್ಸ್ವಪ್ನವಾನ್ನಕ್ವಚಿತ್ ಹೇಲಾಸ್ವೀಕೃತಗೌಬರಾಜ್ಯ ಕಮಲ ನ್ಮಾನ್ತಃ ಪ್ರವೇಶ್ಯಾಚಿರಾ
16 ದುನ್ಮಾರ್ಗೇಮರು ಮಧ್ಯಮಪ್ರತಿ ಬಲೈರ್ಯೋವತ್ಸರಾಜಮ್ಬಲೈಃ ಗೌಡೀಯಂಶರದಿನ್ದುಪಾದ
17 ಧವಳಚ್ಛತ್ರದ್ವಯಂ ಕೇವಲಂ ? ತಸ್ಮಾದಾಹೃತತದ್ಯಶೋಪಿಕ ಕುಭಾಮ್ಪ್ರಾನ್ತೇಸ್ಥಿತನ್ತತ್ಕ್ಷಣಾತ್
18 ಲಬ್ಧಪ್ರತಿಷ್ಠಮಚಿರಾಯುಕಲಿಂಸುದೂರಮುತ್ಸಾರ್ಯ ಶುದ್ಧಚರಿತೈರ್ಧರಿಣೀತಲಸ್ಯಕೃತ್ವಾಪುನಃ
19 ಕೃತಯುಗಶ್ರಿಯಮಪ್ಯಶೇಷಚಿತ್ರಂಕಥನ್ನಿರುಪಮಃ ಕಲಿವಲ್ಲಭೊ ಭೂತ್ ಪ್ರಾಭೂತ್ತ
20 ಮ್ಮರ್ಪರಾತ್ತತೊನಿರುಪಮಾದಿನ್ದುಯ್ಯಥಾವಾರಿಧೇಶುದ್ಧಾತ್ಮಾ ಪರಮೇಶ್ವರೊನ್ನತ ಶಿರಸ್ಸಂಸಕ್ತ

II (*b*) 21 ಪಾದಸ್ತಥಾಪತ್ಮಾನನ್ದಕರಃಪ್ರತಾಪಸಹಿತೋನಿತ್ಯೋದಯಃ ಸೋನ್ನತೇಃ ಪೂರ್ವಾದ್ರೇರಿವಭಾನುಮಾನ
22 ಭಿಮತೋಗೋವಿನ್ದರಾಜಸುತಾ ಯಸ್ಮಿನ್ಸರ್ವಗುಣಾಶ್ರಯಕ್ಷಿತಿಪತೌಶ್ರೀರಾಷ್ಟ್ರ ಕೂಟಾನ್ವಯೇಜಾತೇ
23 ಯಾದವವಂಶವನ್ಮಧುರಿಪಾವಾಸೀದಲಂಘ್ಯಃ ಪರೈಃ ದೃಷ್ಟ್ವಾಸಾವಧಯಃ ಕೃತಾಸ್ಸದೃಶಾಃ
24 ದಾನೇನಯೇನೋದ್ಧತಾಃ ಮುಕ್ತಾಹಾರವಿಭೂಷಿತಾಃ ಸ್ಫುಟಮಿತಿಪ್ರತ್ಯರ್ತ್ಥಿನೋಪ್ಯರ್ತ್ಥಿನಾಃ ಯಸ್ಯಾಕಾ
25 ರಮಮಾನುಷಂತ್ರಿಭುವನವ್ಯಾಪತ್ತಿರಕ್ಷೋಚಿತಂ ಕೃಷ್ಣಸ್ಯೇವನಿರೀಕ್ಷ್ಯಯಚ್ಛತಿಪದಂಯದ್ವ್ಯಾ
26 ಧಿಪತ್ಯಂಭುವಃ ಅಪ್ರಾನ್ತಾತತವೇಯ ಮಪ್ರತಿಹತಾದತ್ವಾತ್ತ್ವಯಾಕಣ್ಠಿಕಾಕಿನ್ತ್ವಜ್ಞೈವ
27 ಮಯಾಧ್ವತೇತಿಪಿತರಂಯುಕ್ತಂ ಸತತಪ್ರಭು [ಭ್ಯ] ಥಾತ್ ತಸ್ಮಿನ್ಸ್ವರ್ಗವಿಭೂಷಣಾಯಜನನೇಯಾತೇಯ
28 ಶಶ್ಯೇಷತಾವೇಕೀ ಭೂಯುಸಮುದ್ಯತಾನ್ವಸುಮತೀ ಸಂಹಾರಮಾಧಿತ್ಸಯಾವಿಢ್ಭಯಾನ್ಸಹಸಾ
29 ಪೃಥತ್ತನೃಪತೀನೇಕೋಪಿಯೋದ್ವಾದಶಖ್ಯಾತಾನಪ್ಯಧಿಕಪ್ರತಾಪಸಹಿತಾನ್ಸಂವರ್ತಕೋಲ್ಕಾನಿ
30 ವ ಯೇನಾತ್ಯನ್ತದಯಾಲುನಾಥನಿಗಳಕ್ಲೇಶಾದ ಪಾಸ್ಯಾನತಂ ಸ್ವನ್ದೇಶಂಗಮಿತೊಪಿದರ್ಪವಿಸ

III (*a*) 31 ರಾದ್ಯಃ ಪ್ರಾತಿಕೂಲ್ಯೇಸ್ಥಿತಃ ಲೀಲಾಭ್ರೂಕುಟಿಲೇ (ಲ) ಲಾಟಫಲಕೇಯಾವಚ್ಚನಾಲಕ್ಷ್ಯತೇ ವಿಕ್ಷೇಪೇಣ
ವಿಜಿ
32 ತ್ಯತಾವದಚಿರಾದಾಬದ್ಧಗಂಗಂಪುನಃ। ಸತ್ವಾಯಾಶುಶಿಲೀಮುಖಾಸ್ಸಸಮಯಾತ್ ಬಾಣಾಸನಸ್ಯೋ

33 ಪರಿಪ್ರಾಪ್ತಂವರ್ದ್ಧಿತಬನ್ದುಜೀವವಿಭವಂ ಪತ್ಮಾಭಿವೃಧ್ದ್ಯಾನ್ವಿತಂ ಸರ್ವ್ವಕ್ಷತ್ರಮುದೀಕ್ಷ್ಯಯಂ ಶರ
ದೃತು (೦) ಪ.

34 ಜ್ಜ್ರನ್ನ್ಯವತ್ಸೂರ್ಜ್ಜರೋನಷ್ಟಃ ಕ್ವಾಪಿಭಯಾತ್‍ತಥಾಪಿಸಮಯಂಸ್ವಪ್ನೇಪ್ಯಪಶ್ಯನ್ನ್ಯಥಾಯತ್ಸಾದಾನತಿ

35 ಮಾತ್ರಾಮೇಕಶರಣಾನಾಲೋಕ್ಯಲಕ್ಷ್ಮೀಧಿಯಾದೂರಾನ್ಮಾಳವನಾಯಕೊನಯಪರೋಯತ್ರಾ

36 ತಿ ಬದ್ಧಾಞ್ಜಲಿಃ ಯೋವಿದ್ವಾನ್ನಲಿನಾಸಹಾಲ್ಪಪಲವಾನ್ಸ್ಯ (ಸ್ವ) ದ್ವಾರ್ನಥತ್ರೇಪರಾನ್ನಿತೇಸೂತಿರ

37 ಸೌಯದಾತ್ಮಪರಯೋರಾಧಿಕ್ಯಸಂವೇದನಂ ವಿನ್ಧ್ಯಾದ್ರಿಃ ಕಟಕೇನಿವಿಷ್ಟಕಟಕಃಶ್ರುತ್ವಾಚರ್ಯೈರ್ಯ್ಯ

38 ನ್ನಿಜೈಸ್ಸಂದೇಶಂಸಮುಪಾಗತಾಃ ದ್ರುವಮಿತಿ ಜ್ಞಾತ್ವಾಧಿಯಾಪ್ರೇರಿತಃ ಮಾರಾಶರ್ವ್ವ ಮಹೀಪತಿ
ದ್ರ್ರತ.

39 ಮಗಾದಪ್ರಾಪ್ತಪೂರ್ವ್ವಮ್ಪುರೈಯ್ಯರ್ಸ್ಯೇಚ್ಛಾಮನುಕೂಲಯರ್‍ಕ[ಬ]ಲುಧನ್ಯೈಃಪಾದಪ್ರಣಾಮೈರಪಿನೀ

40 ತ್ವಾಶ್ರೀಭುವನೇಘನಾಘನಘನವ್ಯಾಪ್ತಂಪರಂಪ್ರಾವೃಷಂತಸ್ಮಾದಾಗತವಾರ್ಸಮುನ್ನಿಜಬ

III (b) 41 ಲೈರಾತುಙ್ಗಭದ್ರಾತಟಂ ತತ್ರಸ್ಥಃಸ್ವಕಾರಾಗತವ್ಯಾಕೃತಿಭಿನ್ನಿರ್ಶ್ಯೇಷಮಾಕೃಷ್ಟವಾವಿಕ್ಷೇಪೈರಪಿಚಿ

42 ತ್ರಮಾನತರಿಪುರ್ಜ್ಜಗ್ರಾಹತಂಪಲ್ಲವಾತ್ ಲೇಖಾಹಾರಮುಕೋದಿತಾರ್ಥವಚಸಾಯತ್ರನ್ಯವೇಙ್ಗೀಶ್ವ

43 ರೋನಿತ್ಯಂಕಿಂಕರವತ್‍ವ್ಯಥಾದವಿರತಂಕಮ್ಪಸ್ವಮಾತ್ಮೇಚ್ಛಯಾ ಬಾಹ್ಯಾಳೀಧೃತಿರಸ್ಯಯೇನರಚಿ

44 ತಾ ವ್ಯೋಮಾವಲಗ್ನಾರುಚಂಧಾತ್ರೀಮುಕ್ತಿಕಮಾಲಿಕಾಮಿವಧೃತೋಮೂರ್ಧ್ನಿಸ್ಫುತರಾಗಣ್ಯೈಃ ಸನ್ನಾ

45 ಸಾತ್ಸರಚಕ್ರರಾಜಕಮಗಾತ್‍ತತ್ಪೂರ್ವ್ವದೇವಾವಿಧಿವ್ಯಾಬದ್ಧಾಞ್ಜಲಿಶೋಭಿತೇನಶರ

46 ಣಮೂದ್ಧ್ನಾಯದಙ್ಘ್ರಿದ್ವಯಂ ಯದ್ಯಾಥತ್ತಪರಾರ್ದ್ಧ್ಯಭೂಷಣಗಣೈನ್ನಾಲಂಕೃತಂತತ್ತಥಾ ಮಾ

47 ಭೈಷೀರಿತಿಸತ್ಯಪಾಲಕಯಶಸ್ಥಿತ್ಯಾಯಥಾತತ್ಗಿರಾ ತೇನೇದಮನಿಲ ವಿದ್ಯುಚ್ಚಞ್ಚಲಮವಲೋಕ್ಯ

48 ಜೀವಿತಮಸಾರಂಕ್ಷಿತಿದಾನಮ್ಪರಮ್ಪುಣ್ಯಂ ಪ್ರವರ್ತ್ತಿತೊಬ್ರಹ್ಮದಾಯೋಯಂಸಚ ಪರಮಭಟ್ಟಾರ

49 ಕ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ ಶ್ರೀಮತ್‍ದ್ಧಾರಾವರ್ಷದೇಮಪಾದಾನುದ್ಧ್ಯಾನಪರಮಭಟ್ಟಾರಕ

50 ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪೃಥುವೀವಲ್ಲಭಪ್ರಭೂತವರ್ಷ ಶ್ರೀಮತ್ ಗೋವಿಂದರಾಜದೇವಃ

IV (a) 51 ಧಾರಾವರ್ಷಶ್ರೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಸ್ಯಪುತ್ರಃಶೌಚಾಚಾರಪ್ರಭುರಗುಣಗಣಪ್ರಣ

52 ಮಿತಸಮಸ್ತಲೋಕಃ ಪರೋಪಕಾರಕರುಣಾಪರಃ ಪರಮೇಶ್ವರಚರಣಾರವಿನ್ದವನ್ದನಾಭಿನನ್ದನಃ ರ

53 ಣಾವಲೋಕ ಶ್ರೀ ಕಮ್ಬರಾಜಃಪುನ್ನಾಡುಪಡೆನಾಡುವಿಷಯೇ ವಡನಗುಪ್ಪೆನಾಮಗ್ರಾಮಃ ತಲವ

54 ನನಗರಮಧಿವಸತಿವಿಜಯಸ್ಕನ್ಧಾವಾರೇತ್ರಿಂಶದುತ್ತರೇಷ್ವತೀತೇಷು ಶತವರ್ಷೇಷು ಕಾರ್ತ್ತಿಕಾ

55 ಮಾಸಪೌರ್ಣಮಾಸ್ಯಾಂ ರೋಹಿಣೀ ನಕ್ಷತ್ರೇ ಸೋಮವಾರೇ ಕೊಣ್ಡಕುನ್ದಾನ್ವಯಸಿಮ್ಬಲಗೆ

56 ಗೊರುಗುಣಕುಮಾರನನ್ದಿಭಟ್ಟಾರಕಸ್ಯಶಿಷ್ಯಃ ಎಳವಾಚಾರ್ಯಗುರುಃ ತಸ್ಯಶಿಷ್ಯೋವರ್ದ್ಧಮಾ

57 ನಗುರುಃಸರ್ವ್ವಪ್ರಾಣಿಹಿತಃ ಸಾಕ್ಷಾತ್‍ಸಿದ್ಧಾನ್ತನುಗವೋದ್ಧೃತಃ ಶಾನ್ತಸ್ಸರ್ವಜ್ಞಕಲ್ಪೋಯಂನಯೋನ್ನ

58 ತಗುಣೋನ್ನತಃ ತಸ್ಮೈತಂ ಗ್ರಾಮಮದಾತ್‍ಸ್ವಪುತ್ರಶ್ರೀ ಶಂಕರಗಣ್ಣ ವಿಜ್ಞಾಪನೇನ ಶ್ರೀಕಮ್ಬದೇವಃ
ಶ್ರೀ ವಿಜಯ

59 ವಸತಯೇ ತಲವನನಗರೇ ಪ್ರತಿಷ್ಠಿತಾಯ ತಸ್ಯಸೀಮಾನ್ತರಾಣಿ ಬಡಗಣದೆರೆಪೊಣಪ್ಪ

IV (b) 60 ೞ ಬಡಗಣ ಪಡುವಣ ಕೊನೆ ದುಪಾಣತ್ತಿಗಲ್ಲು ಪಡುವಣ ಸೀಮೆ ಕಡಬಗೆಱೆಯಪೆರ್ವ್ವಾ

61 ಗಂ ಪಡುವಣ ತೆಂಕಣ ಕೊನೆದು ಪೊಲ್ಗುಲ್ಪಟ್ಟಿತೆನ್ನೆಪ್ಪ ತೆಂಕಣ ಸೀಮೆ ಬೆಳಕೊಲತ್ತೆನ್ನೆ

62 ಪ್ಪ ತೆಂಕಣ ಮೂಡಣ ಕೊನೆದುಮುದು ವನ್ನಿಕಾಱಲುಮೂಡಣಸೀಮೆ ಕಳ್ಳಿವೆಟ್ಟಿನ ಮೂಡಣ ಪೊರೆ

63 ಯೆಮ್ಮಾಬಱಿಬೆಳ್ಡುಒಳಗುಮೂಡಣ ಬಡಗಣ ಕೊನೆದು ಬದನಿದಿಯ ಬಡಗಣ ಒಪ್ಪ

64 ಅಲು ಅಸ್ಯದಾನಸ್ಯ ಸಾಕ್ಷಿಣಃ ಷಣ್ಣವತಿಸಹಸ್ರವಿಷಯ ಪ್ರಕೃತಯಃ

65 ಯೋ ಸ್ಯಾಪಹರ್ತ್ತಾ ಲೋಭಾನ್ಮೋಹಾತ್ಪ್ರಮಾದೇನಚ। ಸಪಞ್ಚಭಿರ್ಮ್ಮಹದ್ಭಿಃ ಪಾತಕೈಸ್ಸಂಯುಕ್ತೋ

66 ಭವತಿ ಯೋ ರಕ್ಷತಿ ಸಪುಣ್ಯಭಾಗ್ಭವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತ ಶ್ಲೋಕಾ ಶ್ರೀ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ

67 ವಾ ಯೋಹರೇತವಸುನ್ಧರಾ ಷಷ್ಟಿಂವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ಸ್ವನ್ದಾತುಂ

68 ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯಸ್ಯಪಾಲನಂ ದಾನಂ [ವಾ]ಪಾಲನಂವೇತಿ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾ

V (a) 69 ಲನಂ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ ತಸ್ಯ

70 ತಸ್ಯತದಾಫಲಂದೇವಸ್ವನ್ತುವಿಷಂ ಘೋರಂ ನವಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂಹನ್ತಿ

71 ದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕ ವಿಶ್ವಕರ್ಮಾಚಾರ್ಯೇಣ ಲಿಖಿತ ಶ್ರೀ

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ಅದೇ ದೇವನೂರಿಗೆ ಸಮೀಪದಲ್ಲಿರುವ ಹಳ್ಳದ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಶುಭಮಸ್ತು
2 ದೇವಗವುಡರಮಕ್ಕಳು
3 ರಾಚಪನಾಯಕರು
4 ಈ ದೇವರಕಟ್ಟೆಯನ್ನು
5 ಕಟ್ಟಿಸಿದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್.

ಶಿಕಾರಿಪುರ ತಾಲ್ಲೋಕ್.

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ಶಿಕಾರಿಪುರ ತಾಲ್ಲೋಕು ಕಸಬಾ ಹೋಬಳಿ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ಚೆನ್ನಬಸಪ್ಪನವರ ಖಾತೆ ಜಮೀನಿನಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ '4—6"×1'—9"

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಮ
2 ಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಸ
3 ತ್ಯಾಶ್ರಯಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀ........
4 ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ...........
5 ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾ..........
6 ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ । ಸ್ವಸ್ತಿಯಮ............
7 ಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣಮೌನಾ............ನುಷ್ಠಾ........
8 ಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರ............ಜೇಳ
9 ರಕ ಪದಮಹಾಜನಂಗಳು ಶ್ರೀಮತು............ಯಾ
10 ಹಿತಾಗ್ನಿಗಳಮಮ್ಮರ್ಬಮ್ಮಯ್ಯಗಳಮಗ........................
11 ನಮಗ ವಿಜಯಯ್ಯನುಂ ಮತ್ತಮವರಮಗ...............ಬಿ
12 ಟ್ಟಿಮಯ್ಯನುಂ ತಮ್ಮಭಕ್ತಿಶಕ್ತಿಯಿಂ ಪಾದಪೂಜೆಯಂ
13 ಕೊಟ್ಟುಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ೧೮ನೆಯ ಶ್ರೀಮು
14 ಖ ಸಂವತ್ಸರದ ಪೌಷ್ಯ ಸುದ್ಧ ೧೩ ಸೋಮ
15 ವಾರದಸ್ದಿನುತ್ತರಾಯಣ ಸಂಕ್ರಾನ್ತಿಯನ್ದುನಂ
16 ಗೇರಿಯ ಬಯಲನಡುವೆ ತಾವು ಕಟ್ಟಿಸಿದ ಕೆಱೆ
17 ಯ ಕೀಳೇರಿಯಲ್ಲಿ ಪದೆದು ಬಿಟ್ಟಗದ್ದೆಗಣೆಗ
18 ನಮತ್ತಲೆರಡು ಹುದವೆರಡು ಈ ಧರ್ಮಮಂ ಪ್ರ
19 ತಿ ಪಾಳಿಸುವರ್ಗೆ ವಾರಾಣಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳ್
20 ಸಾಯಿರ ಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂ........
21 ತ್ನಂಗಳಿಂ..................................
22 ದಗ್ರ್ಗಾಪುಣ್ಯಫಳಮಕ್ಕು ಈ ಧರ್ಮ್ಮಮನಾವ
23 ನಳಿದ ಮಹಾ.................................
24 ....ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
25 ಭವದ್ಭಿಃ ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂ
26 ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ
27 ಈ ಕಲ್ಲಮಾಡಿಸಿದಂಬಿಯಣಬಟ್ಟಿಮಯ್ಯ ಬಿಟ್ಟ
28 ಟ್ಟ ಮಯ್ಯನುಂಬರೆದಸೇನಬೋವಕೇತಮಲ್ಲ
29 ಕಣ್ಡರಿಸಿದಸಮಯಕೀರ್ತ್ಯಾಚಾರ್ಯಶ್ರೀ

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ 1ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-3"

1 ಶಕವರುಶಕ್ಕೆ ಸಾವಿರ
2 ದ ೩೨೮ನೆಯ ನಳ
3 ಸಂವತ್ಸರ ಪಾ
4 ಲ್ಗುಣ ಬ ೨ ಶುಕ್ರವಾ
5 ರದಲು ಕಪರಹಳಿ
6 ಯ ಮಲ್ಲೇಗವುಡರ
7 ಮಗ ಮಲ್ಲೇ
8 ಗಉಡನು ಸ್ವ
9 ರ್ಗಸ್ತನಾದ
10 ನು.

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′–0″×2′–9″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದ
2 ಯಶ್ಶಶಕ ವರುಶ ೧೩೪೮
3 ನೆಯ ನಡೆದ ವಿಶ್ವಾವಸು
4 ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ
5 ದ ಸು೧೧ ಮಂಗಳವಾ
6 ರದಲು ಶ್ರೀವೀರಪ್ರತಾಪದೇ
7 ವರಾಯರು ರಾಜ್ಯಂಗೈವಲಿ
8 ಕಪರಹಳಿಯ ಹುಯಲಲಿ
9 ನಾಚಯಪಲರನಿ
10 ಜುದು······ದೇವಲೋಕ
11 ಮ·········ಯಾತನ ಸತಿ
12 ಬೀರಬ್ಬೆ ಮಹಾಸತಿಯಾ
13 ದಳು ಜಕ್ಕೋಜನದೆಸನ

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–6″×2′–9″

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾ
2 ಭ್ಯುದಯ ಶಕ
3 ವರುಶ ೧೩೩೨ ಸ
4 ಉಮ್ಮಸಂವತ್ಸರ
5 ದ ಪ್ರಥಮ ಭಾದ್ರ
6 ಪದ ಸ್ಸು ೩ ಗಿಲು
7 ವೀರಪ್ರತಾ
8 ಪ ಯಿಮ್ಮಡಿ·ದೇ
9 ವ ರಾಯಮ
10 ಹಾರಾಯರು
11 ಸುಖರಾಜ್ಯಂ
12 ಗೆಯಿಉತ್ತ್ರಂಯಿ
13 ರ್ದಕಾಲದಲಿ ಅ
14 ರಗದವೆಂಟಿಯ
15 ಕೆಸಲುವನೆಲುವಳಿ
16 ಗೆ ನಾಡವಳಗಣ ಕ
17 ಪ್ಪನಹಳ್ಳಿಯ ಮ
18 ಲ್ಲಗಉಡರ ಮಗ
19 ಬಯಿರಗಉಡನು ಸ್ವ
20 ರ್ಗಸ್ತನಾದನು ಮಂ
21 ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕೊಟ್ಟಗ್ರಾಮದ ಗೌಡರ ಹೊಲದಲ್ಲಿ ಮಾಸ್ತಿಕಲ್ಲು.

1 ಮಲೆದ
2 ವರುಬಗೆ
3 ವಲಸಬೀಬಾ
4 ಯಿಸತಿ
5 ಯಾದಳು

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ಅದೇ ಕೊಟ್ಟಗ್ರಾಮದ ಕರಿಯವರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ದೇವರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′–6″×3′–6″

(ಈ ಶಾಸನವು ಪುರಾತನಾಕ್ಷರಗಳಿಂದ ಕೂಡಿದ್ದ ಕಾರಣ ಆ ಅಕ್ಷರಗಳನ್ನೆಲ್ಲಾ ಕೆತ್ತಿಸಿ ಪೇರೆಹೊಸದಾಗಿ ಶಾಸನವನ್ನು ಬರೆಸಿದ್ದಾರೆ.)

1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಕೆ ಸಲುವ [೧೦೦೨೦೭]ನೆ ವರ್ಷಕೆ ಸಲುವ
2 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬಹುಳ ೮ ಮಿಾ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ ಮಹಾನಾಯಕಾಚಾಯ್ರ್ಯರಾದ
3 ಕಾಶಿ ಬಯಿರಪನಾಯಕರ ಕುಮಾರರಾದ ಚಿಕ್ಕಣನಾಯಕರು ಕೋಟಪುರದ ತಿರುವೆಂಗಳನಾ
4 ಥಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದಡೆ ನಮಗೆ ಸಲುವ ಮಾಳೇನಹಳ್ಳಿ
5 ಯ ಸೀಮೆಯೊಳಗಣ ಕೊಟ್ಟವೆಂಬ ಗ್ರಾಮವನು ಶ್ರೀಜಯಂತೀ ಪುಣ್ಯಕಾಲದ
6 ಲು ಕೋಟಪುರದ ತಿರುಮಲದೇವರಿಗೆ ಸಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವ್ವ
7 ಕವಾಗಿ ತಮ್ಮ ಸ್ತ್ರೀಪುತ್ರದಾಯಾದಾದ್ಯನುಮತದಿಂದ ಸಮರ್ಪಿಸಿದ ಕುಮುದ್ವತೀ ತೀರದ
8 ಕೊಟ್ಟವೆಂಬಗ್ರಾಮದ ಪ್ರತಿನಾಮ ತಿರುಮಲಪುರದ ಧರ್ಮ್ಮಸಸನಯಿದಕಾರು
9 ತಪ್ಪಿದರೆ ತಮ್ಮತಾಯಿತಂದೆಯ ಕೊಂದಪಾಪಕ್ಕೆ ಹೋಹರು
10 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ
11 ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ। ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರ ದತ್ತಾನುಪಾಲನಂ
12 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ಏಕೈವಭಗಿನೀ ಲೋಕೇಸರ್ವೇ
13 ಷಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವ ಸುಂಧರಾ ಇ
14 ಪರ ಗ್ರಾಮಕ್ಕೆ ಆರು ತಪ್ಪಿದರೆ ತಾಯಿತಂದೆ ವಾರಾಣಾಸಿಯಲಿಕೊಂ
15 ದವರು ಗೋಬ್ರಾಹ್ಮಣರ ವಧೆಮಾಡಿದವರು ಗುರುತಲ್ಪಮಾಡಿದವರು
16 ಯಿಧರ್ಮ್ಮಕ್ಕೆ ಶರಣ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ. ಹರಡಿಹಳ್ಳಿ ಫಾರೆಸ್ಟಿನಲ್ಲಿ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–6″×2′–9″

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯು
2 ದಯ ಶಾಲಿವಾಹನ
3 ಶಖ ವರುಷ ೧೬೬ ೬ಕ್ಕೆ
4 ಸಲುವ ಮನ್ಮಥನಾ
5 ಮ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ
6 ಶುಥ ೧೪ ಸೋಮವಾರದ
7 ಲು ಶ್ರೀ ಹಿರಿಮಠದ ಕಲ್ಲೇದೇವರು
8 ತೇಜ ಸಿಂಗಪ ಕೂಡಿ ಸಂಗ
9 ಮನಂಜುಂಡೇಶ್ವ
10 ರನ ಪ್ರತಿಷ್ಠೆ
11 ಮಾಡಿಸಿದರು

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಿತ್ತಿಲಗ್ರಾಮದ ಊರಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ′5—6″×3—′9″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚಾಳುಕ್ಯ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ ದೇವರ········
2 ············ಸಲುತ್ತಮಿರೆ··········ಹೆತ್ತಿಳದ············
3 ··
4 ಮಾದಯ್ಯನ ಅಳಿಯ ಗಂಡರಡಾವಣಿ ಸೂರೆಯ
5 ನಾಯಕಂ················ತುಱುವಂಮುಗು··············
6 ಪಲರಂ ಕೊನ್ದು ತಳ್ತಿಱಿದುಸುರಗಣಿಕೆಯರೊಳ್ ಕೂಡಿದಂ············
7 ···
8 ···

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮದ ಕೆರೆಯ ಕಟ್ಟೆಗೆ ಉತ್ತರ ಗದ್ದೆಯ ಒದುವಿನಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ······ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳ
2 ತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯ ಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
3 ············ಸಲುತ್ತಮಿರೆ ಸಕವರ್ಷ ೯೮೩ನೆಯ·····················
4 ····ಸಾಹಣಿಯೆನಿಸಿನೆಗಟ್ದ····ಗಂಜಾಕಬ್ಬೆಗಂ·· ಬಮ್ಮಂದೇವನ ಸನ್ತತಿಯ····ಆಜಕ್ಕಯ್ಯ
5 ············ಹೆತ್ತಿಳವಂಂದೇಡರು ಪಲರನಿಱಿದುತುಱುವಂ ಕೊಂಡಲ್ಲ ಶ್ರೀಮ
6 ················ಚಟ್ಟಂಪೋಗಿ ಆ ಹೆತ್ತಿಳದತುಱುವಂ······
7 ················ಸುರಲೋಕಪ್ರಾಪಿತನಾದ ············
8 ············ಮ್ರ್ಯತೇನಾಪಿಸುರಾಂಗನಾ ಕ್ಷಣ ವಿಧ್ವಂಸನೇಕಾಯೇ
9 ········ಸ್ವಸ್ತಿ ನಾಗಾಚಾರಿಯದೇವ······ಬರೆದರ್ಸ್ವ······:
10 ···········ಲೋಕೆಜನ ಕಂಡರಣಿವಂಂಗಳವಹಾ ಶ್ರೀ

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ಅದೇ ಹಿತ್ತಲಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ರಂಗನಾಥದೇವರ ಮಾನ್ಯದ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–0″×2″–3″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾ.
2 ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ
3 ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ತ್ರಿಭುವನ ಮಲ್ಲ
4 ದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧ
5 ಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ
6 ············ಸಕವರ್ಷ ೧೦೩೪ನೆಯ ನನ್ದನ ಸಂವತ್ಸರದ
7 ವೈಶಾಖ ಸು ೧೧ ಬ್ರಿಹವಾರದನ್ದು ಸ್ವಸ್ತಿಯಮ
8 ನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ
9 ಜಪಸಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮದ
10 ನಾದಿಯಗ್ರಹಾರವಹ ಹಿತ್ತಿಳದಸಾಯಿರಮುಂ

11 ಕ್ರಯದಾನವಾಗಿ ಕೊಂಡುಬಿಟ್ಟ ಧರ್ಮ್ಮ ಶ್ರೀಮತು ಸೋಮೇ
12 ಶ್ವರ ದೇವರ್ಗ್ಗೆ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟಗದ್ದೆ ಜಾಕಿಯೂರ ಬಯಲೊಳ
13 ಗೆ ಹಂನೆರಡು ಮಾರುಗಳೆಯ ಲಯ್ದುಕಡಹವೂರ
14 ......೫೦ ಆ ಚಂದ್ರತಾರಂ ಸಲುತ್ತಮಿರ್ಕ್ಕ
15 ಈ ಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆವಾರಣಾಸಿ
16 ಕಾಶಿ ಪ್ರಯಾಗೆಯಲ್ಲಿ ಸಾಯಿರಕವಿಲೆಗುಂ ಸಾಯಿರ
17 ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆ ಕೊಟ್ಟ ಫಳಮಕ್ಕು
18 ಇದನಳಿದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಲ್ಲಿ
19 ಸಾವಿರ ಕವಿಲೆಯಂ ಹತ್ತುಸಾಸಿರ ವೇದಪಾರಗರಪ್ಪ
20 ಬ್ರಾಹ್ಮಣರನಳಿದಮಹಾಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
21 ಯೋಹರೇತ ವಸುಂಧರಾಂ। ಷಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ
22 ವಿಷ್ಠಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಶಾನುಭೋಗ ಮಂಜಪ್ಪನವರ ಗದ್ದೆಯಲ್ಲಿ

ಪ್ರಮಾಣ 2″–0″×1′–6″

1 ಸ್ವಸ್ತಿ ಶಕವರುಶ ೧೨೩೧ನೆ
2 ಯ ಸೌಮ್ಯ ಸಂವತ್ಸರದ ವೈಶಾ
3 ಖ ಬ ೧೪ ಮಂ ಲು ಹೊಂನವೂರಾ
4 ಕಲಿನಾಥ ದೇವರಹಳಿಯ ರಾ
5 ಮನಾಯಕರು ಕಲಿನಾಥದೇವರ
6 ನಿತ್ಯನೈವೇದ್ಯಕ್ಕೆಂದು ಕೊಟ್ಟದು
7 ಕೆಱೆಯ ಕೆಳಗೆ ಗದ್ದೆಯರಡು ಖಂ ಯಿ
8 ದನಾರೊಬ್ಬರೂ.............
9 ....ಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ವೀರಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ2″–6″×2″–6″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾ
2 ಧಿ ರಾಜಂ ಪರಮೇಸ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯ ಕು
3 ಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲ ಹೆ
4 ರ್ಮಾಡಿದೇವರಸರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವ
5 ರ್ದ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸಕವರ್ಷ
6 ೧೦೪೩ನೆಯ ಶೋಭಕೃತು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧ ದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀ ಮ
7 ದನಾದಿ ಯಗ್ರಹಾರಂ ಹೆತ್ತಿಳದ ಮಾದರ್ಸರು ಕೂಡೂರ
8 ಯರಕೊಟ್ಟಯ್ಯನು.........ದೇವಯ......
9 ಲು ಹಿತ್ತಿಲದ ಯ್ಯೆನೂರ್ವ್ವರ್ದ್ದೇವರ್ಗ್ಗೆನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ
10 ರಾವನೋರ್ವ್ವ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆ ಗಂಗೆ ವಾರಣಾಸಿ
11 ಕುರುಕ್ಷೇತ್ರದೊಳ್ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆ ಸಾಯಿರ ಕವಿಲೆ
12 ಯುಮಂ ಕೊಟ್ಟ ಧರ್ಮ್ಮ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋ
13 ಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ
14 ಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಶಿಕಾರಿಪುರ ಕಸಬಾ ಹೋಬಳಿ ಗುತ್ತನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ........
2 ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರಂ ಜಯಂತೀ ಮಧುಕೇಸ್ವರ..........
3 .... ಸತ್ಯರಾಧೇಯ............
4 ....ಶ್ರೀಮತು ವೀರರಾಮದೇವರಸರು........
5 ....೧೧೮೦ನೆಯ ಪಿಂಗಳ ಸಂವತ್ಸರದ ಶ್ರಾವಣ.......
6 ....ದಣ್ನಾಯಕ ....ಗವುಣ್ಡನ ಮೇಲೆ....

7 ಋವಂಕೊಂಡು ಪೆಂಡಿರುಡೆ ಯುಚ್ಚಲು ಬಿಲ್ಲಂಕಕಾಱಪುರುಷ ನಾರಾಯಣ ಪರಬಳಸಾಧಕ ಉ
8 ಲು ಘಟ್ಟದ ರಾಮಗವುಂಡಂ ತಳ್ತಿಱಿದು ತುಱುವಂ ಮಗುಳ್ಚಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ಅದೆಂತೆಂ
9 ದಡೆ ಪೊಳೆವ ಸಿಡಿಲಂತೆ ಜವನಂತಳವಡಿಸುವ ಕಾಲಮ್ರಿತ್ಯು ಪೆಂಬಂತೊಡರ್ದ
10 ಸಿ ಪೊಯ್ದು ನಾಗಳು ಗಿರಿಗೌಡ ರಾಮಗವುಡಂಘಲರಂ ಸುರಿದರು ಪೂವಿನ ಸರಿಮಳೆಸುರ
11 ದುಂದುಭಿ ಯೊಡನೆ ಶಂಖಕಹಳಾರವಮುಂ ಬೆರಸು ಸುರಾಂಗನೆಯರ್ಪಿರಿಯನೆಂದು ರಾಮ
12 ಗವುಡನಂ ದಿವಗುಯ್ದರು ಜಿತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀರ್ಮ್ರಿತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿಧ್ವಂಸನೇ ಕಾ
13 ಯೇ ಕಾಚಿಂತಾಮರಣೇರಣೇ ಓಂ ನಮಶ್ಶಿವಾಯ

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ಬೆಳಂದೂರು ಹೋಬಳಿ ಮುಡಬಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆಸ್ಟಿನಲ್ಲಿ ಪಾಳುಭಾವಿ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(ಎರಡು ಕಡೆಯಲ್ಲೂ ಹೋಗಿದೆ).

1 ....ಹೋಗ್ರಕುಲತಿಲಕಂ ನಯಪ್ರತಾಪ ಸಾ
2 ....ಯ್ಯು ತ್ತು ಮಿರೆ ಒಳೆಯಪೆರ್ಮ್ಮಾಡಿಯರ್ಸರ್ನ್ನ
3 ನುಚಿತಾಚಾರ ನನ್ಯಾಯವರ್ಜ್ಜಿತನಟಿಪಿಲ್ಲ
4 ......ಸ್ವಸ್ತಿ ಸಕನೃಪ ಕಾಲಾತೀತಂ ವತ್ಸರಜ್ಗಳ್......
5 ಱೆಯುಮಂ ಕಟ್ಟಿಸಿ ದೇಗುಲಮಂ ಮಾಡಿಸಿ ಯಿಟ್ಟಪ್ಪುಡಿ
6 ಕೊಟ್ಟುದು ಯಿದಂ ಕಾದೋಜ್ಗಸ್ವಮೇಧದಫಲ

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ಅದೇ ಹೋಬಳಿ ಹೋತನಕಟ್ಟೆ ಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಫಾರೆಸ್ಟ್‌ನಲ್ಲಿ ಯಲ್ಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′-0′×1″-6″

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಅಮ್ರುತನಾಥ ದೇವರ ಬ್ರಾಹ್ಮರುಗ
2 ಳು ಸಂದಿಗೇರಿ ರಾಮಣ್ಣಂಗೆ ಸರ್ಬ್ಬಬಾ
3 ಧಾ ಪರಿಹಾರವಾಗಿ ಹತ್ತು ಕಂಬಗದ್ದೆಯನು
4 ಸಲಸುವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿಸಂಡಗ್ರಾಮದಬಳಿ ನಂದೀಕೋಲು ಬಸವಣ್ಣನ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′—6″×1′—0″

1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ
2 ಚಂದ್ರಚಾಮರಚಾರ
3 ವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
4 ಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೇ
5 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
6 ದ ಶಕ ವರುಷ ೧೨೬೮ನೆಯ ಪ
7 ರಾಭವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು
8 ದ ೩ ಬುಧಾನೂರಾಧೆಯಲ ಸ್ವಸ್ತಿ
9 ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರ
10 ಅರಿರಾಯವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ
11 ರಾಯರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕಣ್ಣ ವೊ
12 ಡೆಯರ ಕುಮಾರ ವಿರುಪಂಣ ವೊಡೆ
13 ಯರು ಹಂಪೆಯ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ದೇ
14 ವರಿಗೆ ಅಂಗಭೋಗ ರಂಗಭೋಗ ಅಮ್ರುತಪಡಿ
15 ಗೆ ಸಲುವಳಿಗೆ ನಾಡಬಳಗಣ ಸಂಡವೆಂ
16 ಬ ಗ್ರಾಮವನು ಪುರವಾಗಿ ಆಚಂದ್ರಾರ್ಕ್ಕ
17 ಸ್ಥಾಯಿಯಾಗಿ ಕೊಟ್ಟದು ಈ ಧರ್ಮ್ಮಕ್ಕೆ ಮ
18 ಆರು ಅಳುಪಿದೊಡೀ
19 ವಾರಣಾಸಿಯ
20 ಲ ಸಾವಿರ ಕವಿಲ
21 ಸಾವಿರ ಬ್ರಾಹ್ಮಣರ
22 ಕೊಂದ ಪಾಪದ
23 ಲಿ ಹೋಹರು ಶ್ರೀ
24 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
25 ವಾಯೋಹರೇತ
26 ವಸುಂಧರಾಂ ಷಷ್ಟಿ
27 ವರುಶ ಸಹಸ್ರಾಣಿ
28 ವಿಷ್ಟಾಯಾಂಜಾಯ
29 ತೇಕ್ರಿಮಿಃ

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ಅದೇ ಸಂಡಗ್ರಾಮದ ಕೆರೆಯ ಕಟ್ಟೆಯಮೇಲೆ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—9"

1 ಸಕವರಿಷ ೧೩೨೧ನೆಯ ಪೌಷ್ಯ ಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಸಿರ ಬ ೧ ಲು ಶ್ರೀಮತು ಆಯುಮರಾಯದೇವರ ಮನೆಯ
2 ಆಳಿಯ ಬಮುಯಗೌಡರ ಕಲದೇವನಮಗ ಚಿಕ್ಕಬೊಮ್ಮ ಸ್ವರ್ಗಸ್ಥನಾದ ನಾತನವಲ್ಲಭೆ ಬೀರಬೆ ಕಲುನಿಲಿಸಿದ ಪ್ರತಿಷ್ಟೆ.

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ಅದೇ ಸಂಡಗ್ರಾಮದಬಳಿ ಬೂದಿಗದ್ದೆ ಸರ್ವೇ ನಂಬರು 15ರಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

1 ತಾರಣಸಂವಥ
2 ರದ ಆಸ್ವೀಜ ಶು ೩
3 ಜಯದಶಮಿಯ
4 ಲು ಶಿವರುದ್ರ ದೇ
5 ವರಿಗೆ ರಾಯನಾಯ
6 ಕರು ಕೊಟ್ಟಭೂಮಿ
7 ....ನಾಡಿಗೆ ಸಲುವ
8 ಸಂಡದ ಕೆರೆಯು
9 ಕೆಳಗೆ......ಬಳ್ಳಿ
10 ಕೊಟ್ಟರು ಇದು
11 ಆಚಂದ್ರತಾರಕ
12 ಬರುವುದೆಂದು ಕೊ
13 ಟ್ಟ ಶಿರಾಸಾಸನ ಇ
14 ದಕೆ ತಪ್ಪಿದವರ
15 ತಾಯಿತಂದೆಕೊಂದ
16 ವರು........

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ಅದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಬಳಿ ನೆಟ್ಟಕಲ್ಲು.

1 ನಂದನ ಸಂವತ್ಸರದ
2 ಚೈಯಿತ್ರ ಸು ೩ ಲು ಸಂ
3 ಡದಮರೆಟಿ ಕದ ಗ
4 ಉಡರವಮಗ ಚಿಕ್ಕ
5 ಮಲೆಗೌಡರು ಸ್ವ
6 ರ್ಗಸ್ತರಾದನು [ರು]

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ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಬೂದಿಬಸವನ ಗುಡ್ಡದಲ್ಲಿ ಹೊಂಗೆಮರದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-0"

1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
2 ಚಾರವೇ ತ್ರಯಿಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
3 ಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
4 ಹನ ಶಕವರುಷ ೧೪೭೩ನೇ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ
5 ಶ್ರಾವಣ ಶು ೫ ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರ
6 ಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಸದಾಶಿವದೇವ ಮಹಾರಾಯ
7 ರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರತ್ನಸಿಂಹಾಸನಾರೂಢ ರಾ
8 ಗಿ ಪೃಥಿವೀ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಅರರುದ್ರಕವಳದ ವೊ
9 ಳಗಣ ಬನ್ನೂರ ಗ್ರಾಮಿಗಳು ಸಂಕಣ್ಣನಾಯಕರು ನಮಗೆ ಸಮ್ಮ
10 ತನಾದ ಧರ್ಮಾಚಿಪಂಡಿತರ ತೇಜಪುರದ ಗಿರಿಯಪ್ಪಯ್ಯ
11 ನವರ ಮಕ್ಕಳು ಮಾರಪ್ಪಯ್ಯಗೆ ಕೊಟ್ಟ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂ
12 ಗಡಿಯು ಛತ್ರ ಬ ೨ ಸಾಲೂರ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂಗಡಿಯಿಂ
13 ದ ಮದಗದ ಗದ್ದೆಗೆ ಸಲುವ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
14 ವನುಸಹ ನೀವು ಪುತ್ರಪಉತ್ರ ಪಾರಂಪರೆಯಾ
15 ಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭ
16 ವಿಸಿಕೊಂಡು ಬರಲುಳವರು ಯೆಂದು ಕೊಟ್ಟ ಸ್ಥಳದ
17 ಶಿರಾಶಾಸನ (रामाजीपंत)
18 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು
19 ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
20 ನಿಷ್ಫಲಂಭವೇತ್ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೆ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಬಾವಿಬಸವಣ್ಣದೇವರ ಗುಡಿಯಬಳಿ ನಿಲ್ಲಿಸಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ಬಲ್ಲಮರ
2 ಕುಮಾರಸಾಬ್ಬ................
3 ಅರಸುಗೆಯುಗೆ ಬಲ್ಲನಾಡಹ......
4 ಬನ್ನಿಯೂರ ಸಾಸಿರ್ವ್ವರೊಳು

5 ಕುಣ್ಣ ಗುಡಿ ಅಸಗ ಗೊ
6 ಸನಿಸುರರೊಳೆ ಕೂಡೆ
7 ಗೊಸಸಿಯ ತಮ್ಮಂ ಕಲ್ಲ
8 ನಿಱಿಸಿದೊನಾ
9 ಚನ್ದ್ರತಾರಕಂ
10 ನಿಲಕೆ

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ಬೆಳಂದೂರು ಹೋಬಳಿ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4′–3″×2′–6″

1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಳದ ೧೩ನೆಯ ಸುಕ್ಲಸಂವತ್ಸ
2 ರದ ಫಾಲ್ಗುಣ ಸುದ್ಧ ಅಮಾವಾಸ್ಯೆಯನ್ನು ಸಾಲಿಯೂ
3 ರ ಹೊರಿಗಳನಿಱಿದು ತುಱುವ ಕೊಣ್ಡು ಹೆಂಡಿರ ಪುಡೆವಚ್ಚುವಲ್ಲಿ
4 ಕುಱುಂಬಬೀರಯ್ಯಂಗಂಬಳೆಯಬ್ಬೆಗಂ ಪುಟ್ಟಿದ ಓಜೆಗವುಣ್ಡಂ
5 ತುಱುವ ಮಗುಳ್ಚಿಪಲರಂಕೊನ್ದು ಬೀರಲೋಕ ಪ್ರಾಪಿತನಾದ

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–6″×1′–3″

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾ
2 ಮೋಘಲಾಂಛನಂ । ....
3 ....ಶಾಸನಂ ಜಿನಶಾ
4 ಸನಂಶ್ರೀ....................................ಚಂದ್ರನಾಥದೇವ
5 ರ ಗುಡ್ಡಿನಾದೊವ್ವೆಯ...................
6 ....ನಾಗಯ್ಯಂಗಳು ನಿಲ
7 ಸಿದ ಕಲ್ಲು ಸಾಲಿಯೂರ
8 ....ಮಹಾಜನಂ...............
9 ....

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಮುಂದೆ 1ನೆಯ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′—3″×2′—6″

1 ....ಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾ.............
2 ....ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ
3 ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜ
4 ಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾ
5 ರ್ಕ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ಶ್ರೀ ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷ
6 ....ನೆಯ ಮನ್ಮಥಸಂವತ್ಸರ ಪುಷ್ಯ ಸುದ್ಧ ೧೧ ಸುಕ್ರವಾರ ದನ್ದು
7 ....ಮದನಾದಿಯಗ್ರಹಾರಂ ಸಾಲವೂರಸಾಸಿರ್ವ್ವರು
8 ....ವ ಕುಬೇಶ್ವರದೇವರ ಗರ್ಬ್ಭಗೃಹದ ಸಾಮ್ಯಮಂ ಮಧ್ಯಕ......
9 ....ವಿತರ್ಗ್ಗೆಮುನ್ನಂ ಸಕಾರುಣ್ಯಂಗೆಯ್ದು ಕೊಟ್ಟರು ಅವರ ಮ......
10 ಮಾರ ಕಬ್ಬೆಯ ಮಕ್ಕಳ್ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಬಿಯ........
11 ....ಹಿತಾಗ್ನಿಗಳ ಮಮ್ಮಂಬೀಯಮಯ್ಯಂಗಂ ಮಾರಬ್ಬೆಗಂ ಪುಟ್ಟಿ
12 ಕೇಶವಯ್ಯನುಂ ಅವರಿಂ ಕಿಱಿಯ ಬಿಟ್ಟಮಯ್ಯದೇವರ ಪಾ
13 ದ ಸಿರೆಯುಂ ಕಟ್ಟಿಸಿ ಗರ್ಬ್ಭಗೃಹಮಂಮಾಡಿಸಿದರು ಮ
14 ತ್ತಂಬಿಯಣ ಬಿಟ್ಟಮಯ್ಯಂಗಮವನ ಧರ್ಮಪತ್ನಿ ಜನ್ನಂಬೆಗಂಪು
15 ....ದ ಮಕ್ಕಳ್ ಚಿಕ್ಕಣ ಮೈಸಾಸಿಯವರಿಂ ಕಿಱಿಯ ಶಂಕರ......
16 ....ತನವನಿಂ ಕಿಱಿಯ ವಾಮನ ಅವನಿಂ ಕಿಱಿಯ ಚಿಕ್ಕಯ್ಯನು
17 ಮತ್ತಂ ಕಸವಯ್ಯನ ಮಕ್ಕಳು ಸೋಮಂಣದೇವರ್ ಅವರಿಂ ಕಿಱಿಯಂ
18 ....ಪುತ್ರಃಕುಳದೀಪಕನೆನಿಸಿನೆಗಟ್ಟ...........ಕುವಳಯ
19 ....ಡಿದ ವಾಶಾಂಬರಮನೆಯ್ದೆ............ದಿಟಂ ಸಭೆಯೊಳ್
20 ....ತಿಳಕ....ಜ ಭಕ್ತಸಾಲವೂರಜೀಯ........ವಿನಯನಿಧಾನ।
21 ....ತಿಳಕಂ ವಿಪ್ರವಂಸ ಚೂಡಾರತ್ನಂ ಜನವಿನುತವಿಭು ಬೀಮಯ್ಯನಂ
22 ನಿಪ ಸಾಲವೂರ......ಇನ್ತೆನಿಸಿದ ಬೀಡಯ್ಯನಿಂ ಕಿಱಿಯ ಬಿ

23 ಟ್ಟಿ ಮಯ್ಯನು ಮತ್ತಂ ಬಿಟ್ಟಿಮಯ್ಯಂಗಮವರ ಧರ್ಮಪತ್ನಿ ಬಿಚ್ಚವ್ವೆಗಂ ಪುಟ್ಟಿದ ಮಕ್ಕ
24 ....ಕೇಸವಯ್ಯಬಿಟ್ಟಿ........ಇಂತಿವರನ್ವಯದಿಂ ಕುಲಕ್ರಮದಿಂಧರ್ಮ್ಮಮಂಬಿ
25 ....ಯ........ಚ........ಬೀರಂಣಜ್ಜಿ........ಗಾಗಿ........
26 ....ಬಿಟ್ಟಿಮಯ್ಯಂ ತಾವು ಕಟ್ಟಿಸಿದ ಕೆಱೆಯ
27 ....ಗಣ ಕೋಡಿಯಲ್ಲಿ ಪೂರೊಳಗೆ ತಮ್ಮ ಭಕ್ತಿ
28 ....ಗುಣಿಗನ ಮತ್ತರೊಂದು ಈ ಧರ್ಮ್ಮಮಂ ಸಾಸಿರ್ವ್ವರು ತಮ್ಮ ತಮ್ಮ
29 ....ಪ್ರತಿಪಾಳಿಸಿದರ್ಗ್ಗೆ ವಾರಣಾಸಿಯ ಸಾಸಿರ ಕವಿಲೆಯು
30 .... ॥ ಇದನಳಿದಾತ ಕವಿಲೆಯನಳಿದ ಪಾತಕನಕ್ಕು

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಬಳಿ ನಟ್ಟ 2ನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3′-6″×2′-3″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
2 ಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
3 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷ........ನೆರಡ
4 ನೆಯ ಪಿಂಗಳ ಸಂವತ್ಸರದಮಾವಾಸ್ಯೆ ಸೋಮವಾರದಂ
5 ದು ಅನಾದ್ಯಘ್ರಾರಂ ಸಾಲಯೂರ ಶೇಷಸಾಸಿರ್ವ್ವರು ಮಹಾಜನಂಗಳು
6 ತಮ್ಮ ಗ್ರಾಮ ಸ್ವಾರ್ಥವಾಗಿ ವಶಿಷ್ಟಗೋತ್ರದಯಂ ಪಿಲಿಯ ಬಾಸಿವೆಯ್ಯನ ಮ
7 ಗೆ ರಾಮಯ್ಯನ ಬ್ರಾಹ್ಮಣಿ ಚವುಡಬ್ಬೆಗಂ ಪುಟ್ಟಿದ ಬೇಡ ಪಂತಲ ಭೀಮ
8 ಯ್ಯನ ಮಾದಿಮಯ್ಯನ ಕಯ್ಯಲು ಕೊಂಡು ಕಾಲಂ ಕ
9 ಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿ ಪ್ಯೆರೆದೇವರ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ ಧ
10 ರ್ಮ್ಮದ ಭೂಮಿ ಬಂನುರದ ಅಯಗೌಂಡಗೆಱೆಯ ಹೊರೆಯ
11 ಲು ಗುಣಿಗನ ಮತ್ತರೊಂದು ಪುರಾಣಕ್ಕೆ ಗುಣಿಗನ ಮತ್ತ
12 ರೊಂದು ಯಲ್ಲಪದೇವರ ಮತ್ತರೊಂದು ಇನ್ತು ಬಿ
13 ಟ್ಟ ಧರ್ಮ್ಮಭೂಮಿಯುಂ ಸಾಸಿರ್ವ್ವರು ಪ್ರತಿಪಾಳಿಸುವರು ಯವರ್ಗ್ಗೆ
14 ಗಂಗಾತೀರದಲ್ಲಿ ಪ್ರಯಾಗೆಯಲ್ಲಿ ವಾರಣಾಸಿಯಲು ಸಾಸಿರ ಬ್ರಾಹ್ಮ
15 ಣರುವಂ ಸಾಸಿರ ಕವಿಲೆಯುಮಂ ರಕ್ಷಿಸಿದ ಫಲವಕ್ಕು
16 ಯಿನ್ತೀ ಧರ್ಮ್ಮಮ ನಾವನಾನುಃವೊಬ್ಬೆನಡೆದವನಾತೀರದಲ್ಲಿ ಸಾಸಿರ್ವ
17 ಬ್ರಾಹ್ಮಣರುವ ಸಾಸಿರ ಕವಿಲೆಯುಮಕೊಂದ ಮಹಾಪಾತಕನ
18 ಕ್ಕು । ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿ ವ
19 ರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
20 ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂ ಕಾಲೇ
21 ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃ
22 ಪಾರ್ತ್ಥಿವೇಂದ್ರಃ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ । ಶ್ರೀ

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ಅದೇ ಸಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚವುಡಿ ಗುಡಿಯಬಳಿ ಬಿದ್ದಿರುವ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′—0″×1′—0″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಸಾನ್ತರ ಅಜವ
2 ರ್ಮ್ಮರಸರಊರ್ಸಾಸಿರ್ಗ್ಗೆಪಾಲದಳನಿ

3 ತ್ತೋದು ಇದು ಅಚನ್ದ್ರತಾರಮ್

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ಶಾನಭೋಗರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′—0″×2′—0″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ ನ
2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭು
3 ವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥುವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪ
4 ರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳು
5 ಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ
6 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂ
7 ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ....ಸ್ವಸ್ತಿಯಮನಿಯಮ ಸ್ವಾ

8 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ
9 ಜಪಸಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರುಂ
10 ಸುಪ್ರಸನ್ನರುಂ ಕವಿಗಮಕವಾದಿವಾಗ್ಮಿಗಳ್
11 ....ಕುಳಾಗಮವೇದಿಗಳುಂ ನಿಜಕೀರ್ತ್ತಿಮದಾ
12 ....ಧವಳಿತದಿಗಂತರಾಳರುಂ ಶರಣಾಗತ ವ
13 ಜ್ರಪ್ರಾಕಾರರುಮೆನಿಸಿ ಶ್ರೀ ಮದನಾದಿಯಗ್ರ
14 ಹಾರಂ ಸಾಲವೂರ ಸಾಸಿರ್ವರ್ಗೆ ಕಾರುಣ್ಯಂಗೆಯ್ದು
15 ಕೇಶವಾಹಿತಾಗ್ನಿಗಳ್ ತಮ್ಮದೊಂದು ಭಕ್ತಿ......
16 ಧರ್ಮ್ಮಮಂಮಾಳ್ಪ ನುಕೂಳದಿಂಸಾಸಿ
17 ರ್ವರ್ಗ್ಗೆ ಪಾದಪೂಜೆಯುಂಕೊಟ್ಟು ಸ್ವಸ್ತಿ
18 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ೩೯
19 ನೆಯ ಜಯಸಂವತ್ಸರದ ವೈಶಾಖದ ಮಾ
20 ವಾಸ್ಯೆ ಬೃಹಸ್ಪತಿ ವಾರದಂದು ಭಟ್ಟಮಹಾ
21 ಜನ ಮೂವತ್ತಿರ್ಛಾಸಿರಕ್ಕೆ ಚಾತುರ್ಮಾಸ್ಯದ ಕಳ್ಪ
22 ದಕ್ಕೆ ಸರ್ಬ್ಬನಮಸ್ಯವಾಗಿ ಕಿಕ್ಕೆಯಕೆಳಗೆ ಗದ್ದೆ
23 ಬಿಟ್ಟ....ಗುಣಿಗನಮತ್ತಲೆರಡಿಂತೀಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾ
24 ಳಿಸುವುದಿಂತೀ ಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದನಾತಂಗೆ ಕುರು
25 ಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯುಗ್ರ್ಘತೀರ್ತ್ಥದೊಳ್ ಸಹಸ್ರ ಕವಿ
26 ಲೆಯಂ ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ಸಹ
27 ಸ್ರ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಗೊಟ್ಟ ಫಳ ಮ.........
28 ....ಧರ್ಮ್ಮಮನಳಿದನಾಪುಣ್ಯಕ್ಷೇತ್ರದೊಳಗಿಂತು....
29 ಕವಿಲೆಯುಮನನಿಬರ್ವ್ವೇದಪಾರಗರು ಮನಳಿದ
30 ಪಾತಕನಕ್ಕುಂ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವ
31 ಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವರ್ಷ ಸಹಶ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ
32 ಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ಸಾಲೂರು ಗ್ರಾಮದ ನಾಡಿಗರ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′—0″×1′—6″

1 ಸ್ವಸ್ತ್ಯಮೋಘವರ್ಷ ದೇವರ ವಿ
2 ......ಯುತಿರೆ ಸಕವರ್ಷ ೭೯೨ನೆಯ
3 ರದ ಮಾಘಬ ೫ ಆದಿತ್ಯವಾರದನ್ದು
4 ಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾ
5 ರಣ ಜಪಸಮಾಧಿ ಶೀಲಸಂಪನ್ನರಪ್ಪ
6 ದನೇಕ ತರ್ಕ್ಕ ಶಾಸ್ತ್ರಕುಲವೇಧ ಪಾರಗರಪ್ಪ — ಒಡೆದು ಹೋಗಿದೆ. (lines 4–10)
7 ಹಾರಸಾಲವೂರ ಸ್ವಸ್ತಿ ಶ್ರೀಮದಗ್ರಹಾರ
8 ಖೆಯ ಅಂಗೀರಸಗೋತ್ರದ ವೂರೊಡೆಯಮಾದ
9 ಸ್ಯವಾದಪೂಜೆಯುಂ ಕೊಟ್ಟುಪುಳಿಸಯು
10 ಭೋಜನ ಅತಿಥಿ ಅಭ್ಯಾಗತರ್ವ್ವರಸಿ ಧರ್ಮಕ್ಕೆಬಿಟ್ಟ
11 ಡಗೆಜೆಯ ಬಯಲೊಳಗೆ ಗುಣಿಗನ ಮತ್ತಲು
12 ಆ ಭೋಜನದ ಪರಿಕಾರ ಮೆನ್ತೆನ್ದಡೆ ಆರುಮಾನ ಅಕ್ಕಿ
13 ಮಾನ ತುಪ್ಪ ಒಂದುಮಾನ ಮಂದರು ಇನ್ತಿಪರಿಕಾರದಿಂದ ಮಾ
14 ಬಹುಳ ಅಪ್ಪವಿಯಿಂದು ಸಾಸಿರ್ವ್ವರಧ್ಯಕ್ಷದಿಂ — ಮುಮು
15 ....ಗೌತಮಗೋತ್ರದ ತತ್ಪುತ್ರಸ್ವದಾರರತಿ
16 ನಿರತನಪ್ಪ ಮಾದಿಮಯ್ಯನ ವಂಶದವರು ನಾಲ್ಕದಕೆ ಮತ್ತ
17 ....ಬ್ಯಾಳ ಸಹಿತ ಕುಡಿಸಿ ಅಲ್ಲ ಪುಟ್ಟಿದ
18 ....ಯಿಂದುಪಜೀವಿಸುವರು ಮತ್ತಮಲ್ಲಿ .... ಪಡಿಯು
19 ಪೊನ್ನಂ ನೆರಪೀ ತಮ್ಮ ಮನೆಯಿಂ ಪಂಚಕೇಶ್ವರಮಂಪೊರಮಡಿ
20 ಸಿ ಓಡಿಸಿ ಆಯುತ್ತರ್ಥಮಂ ಪೂಜಿಸುವರು । ಇನ್ತೀ ಧರ್ಮ್ಮಮಂ ಪ್ರ
21 ತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆ ಯಗ್ರ್ಘತೀ
22 ರ್ತ್ಥ ಮೊದಲಾದ ಕ್ಷೇತ್ರಂಗಳೊಳ್ ಸಾಸಿರ ಕವಿಲೆಯುಮಂ
23 ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ವೇದಪಾರಗ
24 ರಗ್ನಿಹೋತ್ರಿಗಳ್ಗೆ ಉಭಯಮುಖಿಯಂ ಕೊಟ್ಟ ಪುಣ್ಯ

25 ....

26 ....

27 ......ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂ
ಕಾಲೇ ಕಾಲೇ

28 ಪಾಲನೀಯೋಭವದ್ಭಿಃ ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ತ್ಥಿ

29 ವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ

30 ....ಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವರ್ಷ

31 .... ಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಬೇಲಂದೂರು ಹೋಬಳಿ ಕಲ್ಲುಮನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬ

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳ ದೇವವರ್ಷದ ೧೧ನೆಯ ಪೈಂಗಳೆ

2 .... ಸೋಮವಾರದಂದು ಶ್ರೀಮತು

3 ....

4 .... ಮಂನೆಯಸುಂಕ ವೆಗ್ಗಡೆ ಮಾರಯ್ಯ ....

5 .... ದೇವರ ನಂದ ದೀವಿಗೆ ತಿಂಗಳಿಂಗೆ ....

6 .... ತಮ್ಮ ಹೆರ್ಜುಂಕದ ಸೇನಬೋವ

7 .... ಮಂನೆಯದಲ್ಲಿ ಹಾ

8 .... ಅಂತುತಿಂಗಳಿಂಗೆ ಈಪ್ಪಣ

9 .... ಚಾರ್ಯ್ಯ ಮಧುಕೇಸ್ವರ ಪಂಡಿತರ್ಗ್ಗೆ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ್ಟರು.

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ಉಡುಗಣಿಹೋಬಳಿ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲುಕಸಾಬರ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′—0″×1′—9″

1 ಶುಭಮಸ್ತು ಯುವಸಂವತ್ಸರದ ಆಶಾಡ ಬ ೧೪ ಲು ಶ್ರೀ
2 ಮತ್ಕೆಳದಿ ಚೆಂನಬಸಪ್ಪ ನಾಯಕರು ವೀರಂಣಗೆ ಬರೆಸಿ
3 ಕಳುಹಿದಕಾರ್ಯ ಉಡುಗಣಿಕೋಟೆ ಊಳಿಗದ ಕೈ
4 ಸೋಡಿ ಬಸವನು ಹುಜುರುಬಂದು ಉಡುಗಣಿ ಪೇಠೆ
5 ಉಕ್ಕಡದ ಬಳಿಯಲ್ಲಿ ತಾನು ಚನ್ನಪ್ಪನಾಯಕರವರು
6 ಕೊಡಿಸಿದ ಸ್ವಾಸ್ತಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಮಲ್ಲಾಪುರದ ಗ್ರಾ
7 ಮದ ನಿವೇಶನವ ಉತ್ತಾರವಕೊಟ್ಟು ಯೀ ಭೂಮಿ ಮ •
8 ಠದ ಡಉ ಮೂರೆಗೆ ಶಿಲಾಸ್ತಾಪಿತವ ಮಾಡಿಸಿಕೊಟ್ಟು ನಮ
9 ಗೆ ನಿರೂಪಕೆ ಅಪ್ಪಣೆಯಾಗಬೇಕೆಂದು ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ
10 ಯಿದರ ಕ್ರಯಗ ೧೫‖☰ ಹದಿನಯಿದು ವರಹ ಎಂ
11 ಟುಹೊಂನು ಮೂರು ವೀಸವಂನು ಆರಮನೆಗೆ ತೆಗೆದು
12 ಕೊಂಡು ಉಡುಗಣಿ ಸೀಮೆ ಮಲ್ಲಾಪು
13 ರದ ಗ್ರಾಮದಿಂದ ನಿಲ್ಲಿಸಿದ ನಷ್ಟದಿಂದ
14 ಗ ೩ ಯೀ ಬಗ್ಯೆ ಕೂಡಿದಾಸೋಹದ ಸಿಸ್ತು
15 ಲ್☰ ಉಭಯಂಗ ೩☰ ಮೂರು
16 ವರಹಾನು ಮೂರು ವೀಸದ ಭೂಮಿಯನು
17 ಉಡುಗಣಿಕೋಟೆ ಊಳಿಗದ ಕೈಸೋಡಿ
18 ಬಸವನು ಉಡುಗಣಿಪೇಠೆ ಉಕ್ಕಡ
19 ದ ಬಳಿಯಲು ಕಟ್ಟಿಡವನು ಕಟ್ಟಿದ ಆಯಕಟ್ಟಿನ
20 ವಿರಕ್ತಮಟಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಉ
21 ತ್ತಾರವಕೊಟ್ಟು ಯೀ ಭೂಮಿಗೆ ಲಿಂಗಮು
22 ದ್ರಾಶಿಲಾಸ್ತಾಪಿತವ ಮಾಡಿಸುವವರೆಗೆ ಹುಜು
23 ರಿಂದ ಊಳಿಗದ ಭದ್ರನ ಕಳುಹಿಸಿ
24 ಥೇವೆಚ ಉಗ್ರಾಮದವರ ಕರಸಿಕೊಂಡು
25 ಗಡಿ ತಾತ್ಸಾರಬಾರದರೀತಿ ಯಿವನಮುಂದಿಟ್ಟು
26 ರೇಬ ಪ್ರಮಾಣು ನಿಲಸಿದ ನಷ್ಟದ ಭೂಮಿ ಮಠದ
27 ಡಉ ಮೂರೆಗೆ ನೀವು ಶಿಲಾಸ್ತಾಪಿತವ ಮಾಡಿ
28 ಸಿಕೊಟ್ಟು ಯೀ ಕಾಗದ ಸೇನಬೋವರ ಕಡಿತಕ್ಕೆ

29 ಬರಿಸಿ ತಿರಿಗಿ ಯವನ ವಶಕ್ಕೆ ಕೊಡುವರಾ
30 ಗಿ ಯೆಂದು ಸಜ ನಿರೂಪಪ್ರತಿ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿಯಲ್ಲಿ ರಾಘವೇಂದ್ರಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ ಪ್ರತಿ.

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈರೋಕ್ಯನಗರಾ
2 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
3 ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೬೭ನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ
4 ಶ್ರಾವಣ ಶುದ್ಧ ೩ಲೂ ಶ್ರೀಮತು ಸಜನ ಶುದ್ಧ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾ
5 ವಾ ಪೃಥ್ವೀ ಮಹಾಮಹತ್ತಿಗೊಳಗಾದ ಚೆಂನಬಸಪ್ಪದೇವರಮಠಕೆ
6 ಯೆಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ
7 ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದೀ ವೆಂಕಟ
8 ಪ್ಪ ನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭ
9 ದ್ರ ನಾಯಕರೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟದಾನ ತಾಂಬ್ರಶಾಸನ ಕ್ರ
10 ಮ ವೆಂತೆಂದರೆ ಪುರಾಣದ ಮಾದಯ್ಯಗಳ ಮಕ್ಕಳು ಮಹದೇ
11 ವಗಳ ಕಯ್ಯ ಅರಮನೆಗೆ ತತ್ಕಾರೋಚಿತ ದ್ರವ್ಯದಿಂಕೊಂಡು
12 ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟ ಸ್ವಾಸ್ತೆ ವಿವರ ಉಡುಗಣಿಸೀಮೆವೊಳಗಣ
13 ಮಾವಿನ ಹಾಳುಗ್ರಾಮ ೧ಕೆ ರೆಖೆಗ ೬೦ ಅರುವತ್ತುವರಹಾನ
14 ಭೂಮಿಯನೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟೆವಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಹಾಕಿದ
15 ಗಡಿಕಲ್ಲಿನಿಂದ ವೊಳಗಾದ ಭೂಮಿಗೆ ಸಲುವ ಅಷ್ಟಭೋಗ
16 ತೇಜ ಸ್ವಾಮ್ಯವನೂ ಪ್ರಾಕುಮರ್ಯಾದೆಯಲ್ಲಿ ಆಗುಮಾ
17 ಡಿಕೊಂಡು ಮಠದ ಧರ್ಮವನೂ ಸಾಂಗವಾಗಿ ನಡಸಿಕೊಂಡು ಬ
18 ರುವುದೆಂದು ಬರಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ । ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
19 ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾ
20 ಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇ
21 ಯೋನು ಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ
22 ಚ್ಯುತಂ ಪದಂ ಶ್ರೀವೆಂಕಟಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿ ಕಸಬೆಯಲ್ಲಿ ಹಾವೇರಿ ರಾಮಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿಸಿಕ್ಕಿದ ವೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ.

1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
2 ಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥
3 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೨೬೮
4 ನೆಯ ನಳಸಂವತ್ಸರದ ಮಾಘ ಸು ೧ ಆದಿತ್ಯವಾರದಲು ಶ್ರೀಮನ್ಮ
5 ಹಾಮಂಡಳೇಶ್ವರ ಅರಿರಾಯ ವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
6 ರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರ ಕುಮಾರ ವಿರುಪಂಣೊಡೆಯ
7 ರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ಪೃತಿವೀರಾಜ್ಯವನಾಳುವಲ್ಲಿ
8 ಶ್ರೀಮತು ಉಡುಗಣಿನಾಡು ಸೀಮೆವೊಳಗಾದ ಸಮಸ್ತನಾಡ
9 ಪ್ರಭುಗಳು ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರುಕ್ಶಾಖೆಯ ಕೌಸಿಕ
10 ಗೋತ್ರದ ಮಹದೇವಭಟ್ಟರ ಮಕ್ಕಳುಪ್ಪಿಗೋವಿಂದಭಟ್ಟರು ಅ
11 ವರ ತಮ್ಮ ರೇವಣಭಟ್ಟರುಗಳಿಗೆ ಕೊಟ್ಟ ದಾನಶಾಸನ ಕ್ರಮ
12 ವೆಂತೆಂದರೆ ನಂಮ ನಾಡವೊಳಗಣ ನಂದಿಹಳ್ಳಿಗ್ರಾಮಕೆ
13 ಸಲುವ ಚತುಸ್ಸೀಮೆವೊಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ
14 ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲತರುಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯ
15 ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಂಮ್ಯ ಮುಂತಾಗಿ ಯೇನುಳ್ಳದನೂ ತಂಮ್ಮ
16 ಪಿತೃಗಳಿಗೆ ಪುಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು ಸೂರ್ಯೋಪರಾಗಪುಂ
17 ಣ್ಯ ಕಾಲದಲು ಶಿವಾರ್ಪಣವಾಗಿ ಮಾಡಿ ತಂಮೊಳು ಸರ್ವೈಕ್ಯ
18 ಮತ್ಯವಾಗಿ ವೊಡಂಬಟ್ಟು ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ದಾನತಾಮ್ರ
19 ಶಾಸನ ಯಿ ಧರ್ಮ್ಮಕ್ಕೆ ಆರುಅಳುಪಿದವರು ವಿಶ್ವೇಶ್ವರಸನ್ನಿಧಿ
20 ಯಲು ಸಾವಿರ ಕವಿಲೆಯ ಕೊಂದಪಾಪ ತಮ್ಮ ಪಿತೃಗಳ ನರಕಕ್ಕೆ
21 ಯಿಕ್ಕಿದವರು ಏಕೈವಭಗಿನೀರೋಕೇಸರ್ವೇಷಾಮೇವಭೂ
22 ಭುಜಾಂ ನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ॥

23 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತವಸುಂಧರಾಂ ಷಷ್ಟಿವರು
24 ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ । ಆದಿತ್ಯ
25 ಚಂದ್ರಾವನಿಲೋನಳಶ್ಚ ದ್ಯಾರ್ಭೂಮಿರಾಪೋಹೃದಯಂ ಯಮ
26 ಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ
27 ವೃತ್ತಂ ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡಗಣಿಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬಸವಣ್ಣ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′—6″×1′—9″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಯಾದವ ಚಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಾಳ
2 ದೇವರ ರಾಜ್ಯದಲು ....
3 ಶ್ರೀಮತು ಮಹದೇವದಂಣಾಯಕರು ಸಿಂಗದೇವನ ಮೇಲೆ
4 ಧಾಳಿನಡೆದಾಗ ಗಂಡರಗಂಡ ಬೀರಯ್ಯಂ ಪೋಗಿ ಪಲರ
5 ನಿಱಿದು ಸುರಗಣಿಕೆಯದೊಳ್ಕೂಡಿದನಾತನ ತಮ್ಮ ಕಾಳ
6 ಗವುಂಡಂ ಕಲ್ಲನಿಲಿಸಿದಂ ....
7 ಜಿತೇನಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀರ್ಮೃತೇ ....
8 ಕ್ಷಣವಿಧ್ವಂಸನೇ ಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ..........

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ಅದೇ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬಸವಣ್ಣದೇವಾಲಯದ ಮುಂದೆ ನಾಗರಕಲ್ಲಿನಲ್ಲಿ.

1 ಅಂಗಿರಸ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸದ್ದ
2 ಚಉತಿಯಲು ಯಲಪನಾಯಕನು
3 ನಿಲಿಸಿದ ನಾಗರಕಲ್ಲು ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿಗ್ರಾಮದ ಮಾರೀಗುಡಿಯಮುಂದೆ ನಟ್ಟ ನಾಗರಕಲ್ಲಿನಲ್ಲಿ.

1 ಶ್ರೀ ನಾಗೇಸ್ವರನಾ ಚೆಂಡಯ
2 ನಾಯಕಮಾಡಿದ ಕೆಲಸ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಬಿಸ್ಸನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಬಸವೇಶ್ವರ ದೇವಾಲಯದಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—6″×1′—9″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ
2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
3 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ತ್ರಿಭುವನ ಮಲ್ಲದೇವ ವಿಜ
4 ಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧ
5 ಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ
6 ತತ್ಪಾದಪದ್ಮಾರಾಧಕಂನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ
7 ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಬಾಣಸುವೆರ್ಗ್ಗಡೆ ದಂಡನಾಯಕ ಅನ
8 ನ್ತ ಪಾಳರಸರ ಬೆಸದಿಂ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
9 ಮನು ವಡ್ಡರಾವುಳದ ದಂಡನಾಯಕಂ ಗೋವಿಂದರಸರು ಬನ
10 ವಾಸೆ ಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮಂ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾ
11 ಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿರೆ ॥ ಪರವಿದ್ಯಾನಿಧಿ ಕೇಸಿರಾಜ ವಿಭುಗಂ
12 ನೀಲಬ್ಬೆಗಂಪುಟ್ಟಿ ಭಾಸುರಕೀರ್ತಿ ಪ್ರಿಯನಾಗಿ ಸಂದಗು
13 ಣರತ್ನಂ ದಾಸಿರಾಜಂಪರಾಶರ ಗೋತ್ರಾಂಬರ ತಿಗ್ಮರೋಚಿಜನ
14 ಕಂತಾಯ್ಯಾರು ನಾನಾಗುಣಾಕರೆ ಸೋಮಾಂಬಿಕೆ ಎಂದೊಡೀ ಭುವನದೊ
15 ಳ್ ಗೋವಿಂದನೇಂಧನ್ಯನೋ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ಅನ್ತರ್ವೇದಿಯ
16 ಶ್ರೀರಾಮದತ್ತಿಯ ಅಷ್ಟಸಹಸ್ರ ಸಂಖ್ಯಾಗ ವೇಹಗ್ರಾಮಪು
17 —ವ್ವೇ ದೂರು ಮಾಧವಭಟ್ಟರು ತಂದೆ ತಾಯ್ ಜಾಹ್ನಕಿ ವತ್ಸ ಗೋತ್ರ ಗೌರಬ್ಬೆ
18 ಅನ್ತಾ ಸೊಡ್ಡಳನನುಜಂ ದಣ್ಣನಾಯಕ ಗೋವಿಂದರಸರ ಮಯ್ದುನ ಪ್ರ
19 ಥ್ವೀಧರತ್ರಿವಾಜಿ ಭಟ್ಟರು ಶ್ರೀಮನ್ಮಹಾವಡ್ಡಗ್ರಾಮಂತಾನೆ
20 ನಿಸಿದ ಕುಂದೂರಲು ಪೆರ್ಗ್ಗಡೆತನಂಗೆಯ್ಯುತ್ತುಮಿದ್ದುರ್ ಧರ್ಮ್ಮ ಪ್ರಸಂಗ
21 ದಿಂ ಕೆಱೆಯನಗಳಿಸಲು ಭೂಮಿಯುಂ ಕುಡಿವೆಂದು ಮೂವ

22 ತ್ರಿಚ್ಚಾರ್ಸಿರಕ್ಕಂ ಬಿನ್ನಪಂಗೆಯ್ಯೆ ಪ್ರಸನ್ನಚಿತ್ತರಾಗಿ ಊರಿಂ ಬಡಗಣ
23 ಹದಿಯ ಬಚ್ಚೆಯಲು ಭೂಮಿಯಂಕುಡ ಚಾಳುಕ್ಯ
24 ವಿಕ್ರಮಕಾಲದ ೩೨ ಡನೆಯ ಸರ್ವ್ವಜಿತು ಸಂವತ್ಸರದ ಚ
25 ಯಿತ್ರ ಸುದ್ದ ತದಿಗೆ ಬ್ರಹಸ್ಪತಿವಾರದಲು ಕೆಱೆಯನಗ
26 ಳಿಸಿ ದೇಗುಲಪಂ ಮಾಡಿಸಿ ಅಲ್ಲಿ ಪಂಡಗೆಯ ಅಂಬಲಿಗಂ ದೇವರ ನಿ
27 ವೇದ್ಯಕಂ ಪೂಜೆಗಂ ಓಜರಮಕ್ಕೆಯಲು ಕೆಱೆಯ ಕೆಳ
28 ಗೆ ಕಚ್ಚವಿಯಗಳೆಯಲು ಮಾಱುಗೊಂಡು ಬಿಟ್ಟ ಕಮ್ಮ ೫೦
29 ಮಹಾದೇವರ ಕಯ್ಯಲು ಆರವಗೆ ಮಾಱುಗೊಂಡು ಕಮ್ಮ
30 ೧೩ ಅನ್ತುಕಮ್ಮ ೬೩ ಕ್ಕಂ ಮೂವತ್ತಿಚ್ಚಾರ್ಸಿರಕಂ ಪಾದ
31 ಪೂಜೆಯಂಕೊಟ್ಟು ರುದ್ರೇಸ್ವರದ ಪಂಡಿತರ್ಗ್ಗೆ ಧಾರಾಪೂ
32 ರ್ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟರೀಧರ್ಮ್ಮಮಂ ಮೂವತ್ತಿಚ್ಚಾರ್ಸಿ
33 ರ ನಡೆಪ ಪೆರ್ಗ್ಗಡೆಗಳು ಪ್ರತಿಪಾಳಿಸುವರು
34 ಈ ಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು
35 ಸಾಸಿರ್ವ್ವಬ್ರಾಹ್ಮಣರು ಮಸಾಸಿರ ಕವಿಲೆಯದಾನಂಗೆಯ್ದ ಫಲ

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ಅದೇ ಬಿಸ್ಸಲಹಳ್ಳಿ ಸಂಗಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′—6″ × 2′—6″

1 ಸ್ವಸ್ತಿ ಕನ್ನರವಲ್ಲಹಂ ಪ್ರಿಥುವೀ ರಾಜ್ಯಂ
2 ಗೆಯ್ಯೆ ಅಯ್ಯೂರ ಬೀರ ಆನೆಗುನ್ದ............................
3 ....ಕೂಡಿ..................ಕೋಟೆಯ ಆಣಿ..........
4 ಸಿ............................ಬಲ್ಲರು..................
5 ಕೊಟ್ಟಪೊ..........................ನಮು..................
6 ಳದಾ..
7 ....ಬ..............
8 ....ಕಲ್ಲಂಕೃತ..................

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ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ಕೆಱೆಯ ಒಳಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—6″ × 1′—6″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈ
2 ಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ‖
3 ಶ್ರೀಮತು ಭೂಲೋಕ ಮಲ್ಲದೇವವರ್ಷದ ೧೫ನೆಯ ರೌದ್ರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗು
4 ನ ಶುದ್ಧ ಪೌರ್ಣ್ನಮಃ ಬ್ರಿದಂದು ಶ್ರೀಸ್ವಸ್ತಿ ಯಮನಿಯಮ
5 ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾಣ ಜ
6 ಪಸಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಮದನಾದಿ
7 ಯಗ್ರಹಾರಂ ತಾಣಗುಂದೂರ ರಾಜಗುರು ಶಿವಶಕ್ತಿದೇವರ
8 ಕಾಲಂ ತೊಳೆದು ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ ತಾವರೆ ಕೆಱೆಯ
9 ....ಗನಹಸ್ತದಲು ತೆವರಮೇರೆ ಆಲದ..................
10 ....ಮರನ..............ಒಟ್ಟು ಅಪ್ಪುಗೆಯ ಗದ್ದೆಗಳೆ..........
11 ....ಪೂಜೆಯಂಮಾಡಿ ಕೊಟ್ಟರು ಆವೋ..........
12 ಯಿನ್ನೀ ಧರ್ಮ್ಮಮಂ ನಾವನಾನುಂ ಪ್ರತಿಪಾಳಿಸಿದರ್ಸ್ಸಾಯಿರ
13 ಬ್ರಾಹ್ಮಣರ ಸಾಯಿರಕವಿಲೆಯಂಕೊಟ್ಟ ಫಲಮನೆಯ್ದು
14 ವರೀಧರ್ಮ್ಮಮಂ ಕಿಡಿಸಿದರ್ಸ್ಸಾಸಿರ ಕವಿಲೆಯು ಮಂ
15 ಸಾಸಿರ್ವ್ವರ್ವ್ವೇದಪಾಲಕರ ಕೊಂದ ಮಹಾಪಾತಕನಕ್ಕು
16 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿ
17 ರ್ವ್ವರಿಸ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ
18 ಕ್ರಿಮಿಃ । ಬಾಳೆಬರೆದ ಧರ್ಮ್ಮೋಜನಕೆಲಸ

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ಅದೇ ಬಸವನಂದಿಹಳ್ಳಿಗೆ ಉತ್ತರಗುಡ್ಡದಮೇಲೆ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—0″×1′—6″

1 ಸ್ವಸ್ತಿ ಜಯಾಭ್ಯುದಯ ಶಲ
2 ವಾಹನ ಶಕ ವರುಶ ೧೫೫೪ಳ
3 ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ
4 ಆಶಾಢ ಶು ೧೦ಲು ಶ್ರೀಮತು
5 ಕೆಳದಿ ಶಿವಪ್ಪನಾಯಕರ
6 ಪುತ್ರರಾದ ಸೋಮಶೇಖರ
7 ನಾಯಕರ ಧರ್ಮಪತ್ನಿ
8 ಯರಾದ ಚೆಂನಂಮಾಜಿ
9 ಯವರು ಕಟಿಸಿದ ಮಂಟಪ ಧರ್ಮ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಮುಳಕೊಪ್ಪದಬಳಿ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′—6″×1′—6″

1 ಶಿವಾಯನಮಃ ಸ್ವಸ್ತಿ
2 ಶ್ರೀಮತು ಕಾಮದೇವವರಿ
3 ಶದ ೧೩ನೆಯ ಪ್ರ
4 ಮಾದಿ ಸಂವತ್ಸರ ಜ್ಯೈ
5 ತ್ರ ಬ ಅಮಾವಾಸೆ
6 ಸೋಮವಾರ ವ್ಯತೀ
7 ಪಾತದಂದು ಕಲ್ಲಗಾ
8 ಡನ ಮಗ ಜಕ್ಕಗೌಡ
9 ನು ಮಲ್ಲೇದೇವರ ನಿ
10 ವೇದ್ಯ ಬಿಟ್ಟಭೂಮಿ
11 ಕೆಱೆಯಕೆಳಗೆ ಕಂ ೧೦
12 ಇದನು ಸಲಿಸದವನು
13 ಪಂಚಮಹಾಪಾತಕನಕ್ಕು
14 ಸೇನದೋವಮಾದಯ್ಯನ್ಕಬರಹ

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ತಾಳಗುಂದಹೋಬಳಿ ತಾಳಗುಂದ ಕನಬೆಯಲ್ಲಿ ಗಂಗಾಧರದೇವಾಲಯದ ಮುಂದೆ ಇರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—6″×2′—3″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ಚಕ್ರವರ್ತ್ತಿ ಸೋಮೇಶ್ವರ ದೇವವರಿಷ ೮
2 ನೆಯ ಪ್ಲವಂಗ ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಬ ೧೩ ಸುಕ್ರವಾರದಲು
3 ಶ್ರೀಮತು ತಾಳಗುಂದದ ಮೂವತ್ತಿರ್ಚ್ಛಾಸಿರದ
4 ....
5 ಮಗಂ ಗೋವರ ಗೂಳಜನಮಗ ಸೋಮಯನು ಅ····
6 ವಾಸುರಬವರದಲು ಕಾದಿಸುರಿಗಿಱಿದು ಸು
7 ರರೋಕ ಪ್ರಾಪ್ತನಾದ ॥

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ಅದೇ ತಾಣಗುಂದದ ಹೋಬಳಿ ಶಿವಳ್ಳಿಗ್ರಾಮದ ಹನುಮಂತದೇವರ ದೇವಾಲಯದಮುಂದೆ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′—3″×2′—9″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥಿವೀವಲ್ಲಭ ಮಹಾ ·························
2 ···························ಕುಳತಿಳಕ ಚಾಳುಕ್ಯ ಚಕ್ರವರ್ತ್ತಿ ಸೋಮೇಶ್ವರ
3 ···························ಮಲೆಯನಾಯಕ····················
4 ···························ತುಱುವಹುಯಲಲು·············ಸುರ
ಲೋಕ·························ನವಿಲೆಯನಾಯಕ····················

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ಅದೇ ತಾಣಗುಂದದಹೋಬಳಿ ಮಳೂರುಗ್ರಾಮದಬಳಿ ಶಾನುಭೋಗ ಮಧ್ವರಾಯರ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—0″×1′—6″

1 ಯುವಸಂವತ್ಸರದ··············
2 ಶುಧ ಪಾಡಿವ ಆದಿವಾರ ··········
3 ಲು ಮೆದೆಯಜೀಯ ·············
4 ಮಜೀಯಗಳಿಗೆ ಬೊಂಮು
5 ಗೌಂಡ ಜಕ್ಕಗೆಉಂಡಗ್ಗ
6 ಉ ಆನೆಯಕೆಱೆಯಕೆ
7 ಳಗೆ ತಂಪ್ಮು ಉಂಬಳಿಯೊಳ
8 ಗೆ ತೋಟಕೆಸಲುವಾಗಿ ಕಂಬ
9 ವೇಳಂಕೊಟ್ಟು ಆ ತಂಮಡಿಯರ
10 ಕಯುಲುಸಂಧವಟ್ಟದ ಕೆಳ
11 ಗೆ ಪೊದಲೇರಿಯಲು ಕಂಬವೇ
12 ಉ ಕೊಂಡು ಮಹಾಜನಂಗ
13 ಳ ಸಾಕ್ಷಿ ಸಾಯಂಣ ಸೋವಂಣ
14 ವೀರಂಣ ಜಕ್ಕಂಣ
15 ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ? ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ದೇವಿಕೊಪ್ಪದ ಕಾನಿನಲ್ಲಿ ಪಟೇಲ ಮಲ್ಲಪಗೌಡ ಜಮಾನಿನಲ್ಲಿ ಇರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—6″×2′—6″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ
2 ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ತ್ರಿಭುವನ ಮಲ್ಲ
3 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ.........
4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತುಗುಣಸಂಪನ್ನರು ನುಡಿದಂತೆ.........
5 ....ತೊಡರೆಬಲ್ಲುಂ ....ಗಣ್ಡರತಳ ....
6 ಶ್ರೀಮತ್ತ್ರಿಭುವನ ಮಲ್ಲದೇವಪಾದಾರಾಧಕಂ.........
7 ....ಮನೆಯ ನಾಯಕರ್ಪರಿಕಾಚಿ.........
8 .... ಸರ್ವನ್ಯತಮ್ಮಂ ಕೀರ್ತ್ತಿನಾರಾಯಣಂ ....
9 ....ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ೧೧ನೆಯ ಶ್ರೀ.........
10 ....ಸುಖಸಂಕಥಾ.........
11 .... ವಾರದಂದು ಶ್ರೀ ....
12 ....ಶಿಶ್ಯವಾಮಶಕ್ತಿ
13 ....ಹೇಶ್ವರ..........ಸನ್ನಿಧಾನದಲು.........
14 ....ಇನ್ತೀಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದಂ ವಾರಣಾಸಿ
15 ಕ್ಷೇತ್ರ ....ಸಾಸಿವ್ವರ್ಬ್ರಾಹ್ಮಣಗ್ರ್ಗೆ
16 ಕೊಟ್ಟಫಲ..........ಸಾಸಿರಕವಿಲೆಯ
17 ಸಾಸಿವ್ವರ್ಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋ ಹ
18 ರೇತವಸುಂಧರಾಂ ಶಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ (ಬೇಚರಾಕ್) ಕಾಡತನಹಳ್ಳಿಯ ಬಳಿ ಆಂಜನೇಯ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′—3″×2′—3″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ವರ ಪರ
2 ಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮ
3 ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾ
4 ನಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೀಲಗುಣ
5 ಸಂಪನ್ನನುಡಿದು ಮತ್ತೆನ್ನ ಹರಚರಣಸರೋರುಹ ಭೃಂಗಸಾಹಸೋತ್ತುಂ
6 ಗ ತೊಡರೆ ಬಲ್ಗಂಡಗಂಡರಗಂಡ ವೈರಿಭೇರುಂಡ ಮದಗಜಸಾಧಕನಪ್ಪ
7 ಶ್ರೀಮನ್ಮಹಾ ಆನೆವಟ್ಟಿಯನಾಯಕಗ್ರ್ಗಂಮಾದಳಗವುಡನಾಯಕಿತಿಗಂ
8 ಪುಟ್ಟಿದ ಬೀರಮನಾಯಕರು ಅವರ ತಮ್ಮ ಮಲ್ಲ.........
9 ....ಆಳುತ್ತಿದ್ದ್ರ ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ
10 ....೧೧ನೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಪುಸ್ಯ ಸು ೧೧ ಮಾಳವೂ
11 ರಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿದ್ದ್ರಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿ
12 ವ್ಯತೀಪಾತವಾದಿತ್ಯವಾರದಂದು ಶ್ರೀಮತು ಚಂದ್ರೇಸ್ವರದೇವರ ನಿತ್ಯಪೂಜೆ ನಂದಾದೀವಿಗೆಗಂ
13 ದು ಕಚ್ಚವಿಯಗಳೆಯಲುಮತ್ತಲು.......... ....ತಂಮಡಿಗಳಮನೆಯ ನಿವೇಶನ
14 ಕ್ಕೆ ಗಳೆಯಲು ೭೪೦ ಕೊಟ್ಟು.........
15 ....ಇಂತೀಧಮ್ಮರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವನಾವವನು
16 ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ..................ಕವಿಲೆಯಂ..................ಕೊಟ್ಟಫ
17 ಲಮಕ್ಕು ಇ ಧಮ್ಮರ್ಮಮನಳಿದಾತನಾಪುಂಣ್ಯತೀರ್ತ್ಥದಲು ಸಾಯಿರಕವಿಲೆಯು
18 ಮನಾಸಾಯಿರ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
19 ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಶಷ್ಟಿವರಿಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ
20 ಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗೆಸೇರಿದ ಗುಡ್ಡದಕೆಳಗೆ ಫಾರೆಸ್ಟಿನಲ್ಲಿ ಪಾಳುದೇವಾಲಯದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಆನಂದಸಂವತ್ಸರದ ಆಶಾಢ ಬ ೮ ಲು
2 ದೇವಗೌಂಡನಮಗ ಬೀರಣ ಮಲಪಗವುಂಡನ ಮೇಗೆ

3 ಬಂದು ಹುಯಲ..................ತುಱುವ ಮಗುಳ್ಚಿ ಸುರ
4 ರೋಕಪ್ರಾಪ್ತನಾದ ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಗುಡ್ಡರ ಹೊಸಹಳ್ಳಿಗೆಸೇರಿದ ಫಾರೆಸ್ಟಿನಲ್ಲಿ ಗುಡ್ಡದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವವರಿಷ
2 ದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೦ ಬ್ರಿಹವಾರ
3 ದಂದು ಶ್ರೀಮತು ಬೀರರಸನಮಗ ಮಾದರಸನು
4 ಮರಡಿಯ ಹುಯಲಲಿ ಕಾದಿ ಪಲರನಿಱಿದು
5 ಸುರರೋಕಪ್ರಾಪಿತನಾದ ॥ ಜಿತೇನಲಭ್ಯತೇ
6 ಲಕ್ಷುಮೀ ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣವಿಧ್ವಂ
7 ಸನೇಕಾಯೇಕಾಚಿನ್ತಾ ಮರಣೇರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ ॥......

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ಸೊರಬ ತಾಲ್ಲೋಕು.

ಕ್ಯಾಸನೂರುಹೋಬಳಿ ಚೆಟ್ಟೂರುಗ್ರಾಮದ ಊರುಬಾಗಿಲಬಳಿ ಅರಳಿಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—3″×2′—9″

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈರೋಕ್ಯ ನ
2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು
3 ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೮೩ನೆಯ ಪ್ಲವ
4 ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೫ ಲು ಶ್ರೀಮತು ಸಜ್ಜನ ಶುದ್ಧ ಶಿವಾಚಾರ ಸಂ
5 ಪನ್ನರಾದ ಹುರುಳಿಯ ಚೆಂನಮಲ್ಲೇದೇವರಿಗೆ ಎಡವಮುರಾ
6 ರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತ ಪ್ರತಿಷ್ಠಾ
7 ಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವ ನಾ
8 ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪ
9 ನಾಯಕರ ಪುತ್ರರಾದ ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
10 ತ್ನಿಯರಾದ ಚೆಂನಂಮಾಜಿಯವರು ಬರಸಿಕೊಟ್ಟ ದಾನ
11 ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ...............ಪುಡಗಣಿಸೀಮೆಯೊಳಗಣ
12 ....ಗ್ರಾಮವನು ಶಿವಾರ್ಪಿ
13 ತವಾಗಿ ಬಿಟ್ಟೆವಾಗಿ ಈ ಗ್ರಾಮಕ್ಕೆ ನಟ್ಟ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲಿನ ವಳ
14 ಗುಳ್ಳ ನಿಧಿ ಮೊದಲಾದ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯವನು
15 ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲಿ ಆಗುಮಾಡಿಕೊಂಡು..........................
16 ....ಕೊಟ್ಟ ಶಾಸನ..........................
17 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
18 ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ॥..........................

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ಅದೇ ಚೆಟ್ಟೂರುಗ್ರಾಮದ ಊರಮುಂದೆ ಪ್ರಾಣದೇವರ ಗುಡಿಯಬಳಿ ಅಶ್ವತ್ಥಮರದಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—0″×2′—2″

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2 ರಚಾರವೇ ತ್ರೈರೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
3 ಸ್ವಸ್ತಿ ಸಕ ವರಿಷ ೧೧೧೨ನೆಯ ವಿಕಾರಿಸಂವತ್ಸರದ ಭಾದ್ರಪದ
4 ....ಮಲ್ಲಯನಮೇಲೆ ಧಾಳಿ...................ಸಾಗದ್ದೆಯ ಹುಳ್ಳಗವುಂಡ
5 ನಿಱಿದು ಸುರಗಣಿಕೆಯರೊಳ್ಕೂಡಿದಂ ಜಿತೇನ
6 ಲಭ್ಯತೇ ಲಕ್ಷುಮಿ ಮಿತ್ರೇನಾಪಿ ಸುರಾಂಗನಾ । ಕ್ಷಣವಿಧ್ವಂಸ
7 ನೇಕಾಯೇಕಾಚಿನ್ತಾ ಮರಣೇ ರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ

ಭೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿ.

ಸತಾರಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್—ಔಂದ್ ಸಂಸ್ಥಾನ.

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ಸತಾರಾಡಿಸ್ಟ್ರಿಕ್ಟ್ ಅವುಂದ್ ಎಂಬ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಹತ್ತಿರ ಇರುವ ಶಿಲಾಶಾಸನದ ಫೋಟೋ ನಕಲು.

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ
2 ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮ
3 ಭಟ್ಟಾರಕಂ
4 ಸತ್ಯಾ
5 ಶ್ರಯ
6 ಕುಳತಿ
7 ಳಕಂ ಚಾ
8 ಳುಕ್ಯಾಭ
9 ರಣಂ
10 ಶ್ರೀಮ
11 ತ್ರಿಭು
12 ವನ ಮಲ್ಲ
13 ದೇವ ವಿಜಯ
14 ರಾಜ್ಯಮು
15 ತ್ತರೋತ್ತ
16 ರಾಭಿವೃ
17 ದ್ಧಿ ಪ್ರ ವ
18 ರ್ದ್ಧಮಾ
19 ನಮಾ
20 ಚಂದ್ರಾರ್ಕ್ಕತಾರವಬ್ಬರಂ ಸಲುತ್ತಮಿರೆ ಮನ್ನೆಕೆಜೆಯನೆರೆವೀಡಿನಲುಸು
21 ಕಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪ
22 ಜೀವಿಗಳಪ್ಪ ಸಮಸ್ತ ಗುಣಗಣಾಲಂಕ್ರಿತ ಸತ್ಯಶೌಚಾಚಾರ ಚಾ
23 ರುಚರಿತ್ರಂ ನಯವಿನಯ ಶೀಲಸಂಪನ್ನಂ ನುಡಿದುಮತ್ತೆನ್ನಂ ಗೋತ್ರ
24 ಪವಿತ್ರಂ ನಿರ್ಮಳಚರಿತ್ರಂ ನ್ಯಾಯನಿಷ್ಠುರಂ ಧರ್ಮಯುಧಿಷ್ಠಿರಂ
25 ಮಾವನ ಗನ್ದವಾರಣಂ ರಿಪುನಿವಾರಣಂ······················ನಂಕ
26 ಕಾರಂ ವಿಬುಧ ವಿದಗ್ಧ ಕಾಮಿನೀಜನ ಶೃಂಗಾರಹಾರಂ ಪ್ರಿಗಯರೆ
27 ವನ್ತಂ ವೈರಿಕೃತಾನ್ತಂ ಕೊಲ್ಲಾಪುರ ಸಮುಧರಣಂ ಗುಣಗಣಾಭರಣಂ
28 ಕಸ್ತುರಿಕಾಮೋದಂ ಶ್ರೀಮನ್ಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ನಾಮಾ
29 ದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ಪ್ರಬುಸೊಂನ
30 ನೆಯ್ಯ ನಾಯಕರುಮವರಮನೋನಯನ ವಲ್ಲಭೆಯರಪ್ಪ
31 ಲಖುಮಾದೇವಿಯರುಂ ಮಗಳು ಜ್ಯೋಳಬ್ಬೆಯ್ಯೆಯುಂ ಕುಮಾರಂ
32 ಬೈಡಯನು ಮಿನ್ತಿವರು ಮಿಳ್ದು ಕೊಲ್ಲಾಪುರದಲು ಪ್ರಭುತ್ವಮ
33 ನಾಳುತ್ತಮಿಳ್ದು ಶ್ರೀ ಚಾಳುಕ್ಯ ವೀರವಿಕ್ರಮವರ್ಷದ ಮೂವ
34 ತೊಂದನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಮಾಘ ಪುಣ್ಣಮಿ ಶುಕ್ರ
35 ವಾರದನ್ದು ಸೋಮಗ್ರಹಣಪರ್ವ್ವ ನಿಮಿತ್ತವಾಗಿ ಕಲಿಗೆ ಪ
36 ನ್ನೆರಡರಬಳಿಯ ಬಾಡದಗ್ರಾಮವೆಯುಂ ಮಹಾಲಕ್ಷ್ಮಿದೇವಿಯರ್ಗಂಗಂ
37 ಗೂರ ಕಾಳಕೆಂಜೆಬ್ಬೆಯ ಭೂಮಿಯೊಳೆ ಅಱುವಟ್ಟಗೆಯ ಬಚ್ಚೆಯ
38 ಮೂಡಲು ಗೊರವಗಾಲಲ ಬ್ಬಾಡಗಲ ನಾಲ್ಕು ಮತ್ತರ್ಕ್ಕೆಯ್ಯುಮಂ
39 ಒನ್ದುಮನೆಯ ನಿವೇಸಣಮುಮಂಕಲಂಮ್ಮಾಡದ ಉತ್ತರ ಮಳಿಗೆಯ

40 ನು ಬೈರನಾಯಕರ ಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಸರ್ವ್ವಬಾ
41 ಧಾ ಪರಿಹಾರಮಾಗಿ ಸಕಲಸ್ಥಾನಿಗರುಂ ಗಣ್ಡಮಾಡಾದ
42 ವರಹದನವಱುಯಲು ಬಿಟ್ಟ ಧರ್ಮ್ಮ ಈ ಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
43 ದಂಗನನ್ತ ಧರ್ಮ್ಮ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತ ವಸು
44 ನ್ಧರಾಂ ಸಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ
45 ಕ್ರಿಮಿಃ ಈ ಸಾಸನಮಂ ಬರೆದಂ ಬಾಚಣಯ್ಯಂ
46 ಖಂಡರಿಸಿದಂ ಚನ್ದಮಯ್ಯಂ

APPENDIX E.—LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
			1. GANGA DYNASTY.	
35	5	..	Sivamâra ..	(Fragmentary.)
35	4	..	Srîpurusha ..	Records a grant to one Îśvarabhaṭârar under orders of the king.
85	86	..	Do ..	Records a grant of land to somebody (Name lost.)
105	118	No year. Dakshiṇâyana Vishuvatkâla	Do ..	Records the gift of the village Kovaḷeveṭṭu to three Brāhmans (named) with the permission of the king by Diṇḍigarar, Bâṇa king of Kaḷbappunâḍu; contains the usual Ganga genealogy.
59	44	Saka 777 (A. D. 855) ..	Ganga Permâḍi ..	Records the death of one Tammagauṇḍa while killing a tiger at the village Kiri Ingaḷa and grant of some land by the king in memory of his heroic act.
			2. RASHTRAKUTA DYNASTY.	
112	122	Saka 730 (?) Kârtika śu 15 Monday with the constellation Rôhiṇi.	Gôvinda III ..	Contains the usual account of Râshṭrakûṭa kings till Gôvinda III. Records the gift of the village Va (Ba) danaguppe in Punnâḍa Eḍenâḍuvishaya by the prince Raṇâvalôka Kambhadêva to the Jaina teacher Vardhamânaguru, disciple of Eḷavâchârya and of Koṇḍakundânvaya and Sirmalage-guru gaṇa (?) at the request of his son Sankaragaṇṇa for services in Vijayavasati (Jaina temple) in the town Taḷavana (Talkâḍ).
133	151	Saka 792 Mâgha ba 8 Sunday (28th January 870 A. D.)	Amôghavarsha ..	Records the gift of a plot of land measuring a *Guṇigana mattar* to the thousand *mahôjanas* of the village Sâlûr made by Mâdimaya and others for the purpose of feeding guests and visitors arriving at the village and for conducting Panchakêśvara festival.
139	159	..	Kannara Vallabha ..	Records the death of one Aygûra Bîra in driving out wild elephants.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
			3. Bāna Dynasty.	
94	105	(First year of victory of the king) ..	Bâṇa Vidyâdhara ..	Vîragal (no details).
105	118	..	Diṇḍigarar ..	See under No. 118, P. 105.
			4. Nolamba Dynasty.	
90	96	..	Dilîpayya ..	Records the death of one Manemudda Malleya at the village Balla in a cattle-raid. States that Tribuvana-Karta-bhaṭâ-rar was spiritual leader at the time (*tapôrâjyam geye*).
91	99	..	Do ..	Similar to the above. Here Tribhuvana-kartabhaṭârar is said to be ruling the *sthâna* (*sthânaman â ḷuttire*). One Balameṇḍigâ-muṇḍa is stated to have been slain in a cattle raid and a grant of land made in memory of his heroism.
92	100	..	Iṛivi Noḷamba ..	Records the death of one Ìsagâmuṇḍa in defence of the village Tabaṇṇabal and grant of land made in memory of his hero-ism. Here Tribhuvanakartabhaṭârar is styled Paṇḍitadêvar.
92	101	..	Dilîpayya ..	Similar to the above. Tribhuvanakarta-bhaṭârar is called here Paṭṭaṇadêvar.
			5. Santaras.	
131	149	..	Ajavarmmarasa ..	Records the grant of some land ? (*pâladaḷan*) to the thousand of some village.
			6. Kadambas—(feudatory kings).	
124	136	Śaka 1180 Paingaḷa Sam. Śrâvaṇa ..	Râmadêvarasa ..	Records the death of Yelughaṭṭa Râmagauḍa in a cattle raid. The titles Banavâsi-puravarâdhîśvara and Jayanti Madhukêś-vara applied to Râmadêvarasa show that he was a Kadamba King.

			7. CHÂLUKYAS—Western Châlukyas of Kalyan.	
122	132	*Śaka 983 (A. D. 1061)* ..	Trailôkyamalla ..	Records the death of Jakkaya of the family of Barmadêva in a cattle-raid at the village Hettila by Bêḍas.
143	166	Châlukya Vikramakâla‖ (A. D. 1087 ?)	Tribhuvanamalla—(Vikramâditya VI.)	Records the grant of some land to Saiva priest Vâmaśakti by Sarvanyatamma Kîrtinârâyaṇa.
143	167	Châlukya Vikrama Varsha Śrîmukha San. Pushya śu 11 Sunday with Sankrânti and Vyatîpâta (Date irregular.)	Do ..	Records the gift of some land for services in the temple of Chandrêśvaradêvaru by Bîramanâyaka.
118	124	Châlukya Vikrama Era 18 Śrîmukha sam. Pushya śu 13 Monday (2nd January, A. D. 1094.)	Do ..	Registers the grant of a wet field by the mahâjanas of a village to Vijayayya and Biṭṭimayya.
147	172	Châlukya Vikrama Era 31 Vyaya sam; Mâgha śu 15 Friday, lunar eclipse (Friday 11th January, A. D. 1107.)	Do .. (Wrongly printed as Vikramâditya IV.)	Registers grant of some land for services in the temple of Mahâlakshmi at Kollâpûr by Sonnaneyanâyaka, governor of Kollâpur while the king was residing at Mannekere.
138	158	Châlukya Vikrama Era 32: Sarvajitu sam. Chaitra śu 3 Thursday (17th March 1108 A. D.)	Do ..	Records the construction of a tank and a temple in the village Vêha and the gift of some land for the temple services to Rudreśvaradapaṇḍita by Prithvîdhara Trivâjibhaṭṭa of Kundur known as Vaḍḍagrâma, a subordinate of Gôvindarasa, daṇḍanâyaka of vaḍḍarâvuḷa in Banavâsi under the orders of mahâpradhâna daṇḍanâyaka Anantapâlarasa.
123	133	Śaka 1034 Nandana Sam. Vai. śu 11 Thursday (9th April 1112 A. D. Tuesday.)	Do ..	Records the gift of the village Hittila as an agrahâra to Brahmans and of some land for services in the temple of Sômêśvara by a subordinate (no name) of the king.
132	150	Châlukya Vikrama Era 39 Jaya sam. Vaiś 30 Thursday (6th May 1114 A. D. Wednesday.)	Do ..	Records the gift of some land under the tank Kikkere by Kêśavâhitâgni to the thousand citizens of the village Sâlavûr (Sâlûr).
129	147	Manmatha sam Pushya śu 11 Friday (December 29, A. D. 1115 Wednesday.)	Do ..	Records the construction of a Śiva temple (Vakubêśvara) by the mahâjanas of Sâlûr and the gift of some land for services in the temple by Vibhu Bîmaya.
124	135	Śaka 1045 Sôbhakṛit sam. Pushya śu 1 (December 20, 1123 A. D.)	Do ..	Records the gift of some land to some deity by the Five Hundred of the village Hettiḷa.
141	163	Châlukyachakravarti Sômêśvaradêva varsha 8 Plavanga sam. Kâr. ba 13 Friday (Plavanga is 2nd year of the reign of Sômêśvara, not 8th. If Plavanga is taken the date is Friday 4th November, A. D. 1127.)	Sômêśvara III Bhûlôkamalla	Records the death of one Sômayya, resident of Tâḷagunda. 32,000 Province.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
			7. Chālukyas—Western Chā- lukyas of Kalyan—*concld.*	
122	131	..	..	Records the death of Mâdaya of the village Hettiḷa in a cattle-raid.
142	164	..	..	Records the setting up of a vîragal to the memory of a warrior Maleyanâyaka who died in a cattle-raid by Navileyanâyaka.
139	160	Bhûlôkamalla year 15 Raudri sam. Phal śu 15 Thursday (Saturday, February 23, A. D. 1141 ?)	Bhûlôkamalla Sômêśvara III	Records the gift of some land under Tâvare Tank to Râjaguru Śivaśaktidêva by the Mahajanas of some village. The date, 1141 A. D., Raudri is too late for Sômêśvara III but there are similar later dates for him (See *Bombay Gazetteer* Vol., 1, Part 2, P. 455, Foot-note 6).
			8. Hoysalas.	
43	15	Uttarâyaṇa Sankramaṇa ..	Vinayâditya ..	Records the gift of some land to Jaina guru Abhayachandra of Beḷave belonging to Mûlasangha by the king and some gauḍas of Toḷalahaḷḷi.
65	53	..	Do ..	Records the death of some warrior in battle.
55	37	Śaka 1058 Sâdhâraṇa sam Vaiśâkha śu 5 Wednesday (Date irregular.)	Vîraganga Biṭṭiga ..	Hoysaḷadêvaru. Records the death of a warrior Sattivergaḍe of village Huṇasemakke during an attack on the village Hanneraḍubîdu by the king during his invasion of the province of Bayalnâḍ.
49	25	..	Bhujabala Vîraganga Poysaṇa-dêva.	Records the death of a woman Mâḷagauḍi as Sati.
97	109	Jaya Samvatsaram ..	Biṭṭi Hoysaḷadêva ..	Records a cattle-raid by Baḍivarasa of the village Meḷyur and the death of a warrior and the gift of some land to a Śiva temple in memory of his heroism.
103	115	..	Vîraganga Vishṇuvardhana Hoysaḷadêva.	Records the gift of the village Kâvanahaḷḷi near Mandagere by queen Chantaladêvi (Śântaladevi) and her younger brother Duddamalladêva to Jaina guru Prabhâchandra, disciple of Mêghachandra of Mûla-sangha, Dêsiga-gaṇa, Pustaka—gachchha and Koṇḍakundânvaya.

39	*8*	*Vikâri Samvatsara* ..	*Pratâpa* Hoysaḷa Nârasinga-dêva.	Records the death of a warrior named Ankeya, son of Kâḷpatti Daṇḍâdhipati at a battle at Vasudhâre (Vastâre, Chikmagalur Taluk).
41	12	..	Tribhuvanamalla Nârasinga-dêva.	Records the grant of some land in the village Baṇṭugavaḷḷi as *nettarukoḍage* to Tammayagauḍa of Suggalûr in Mâlyanâḍ.
47	20	..	Hoyisaṇa Vîra Nârasingadêva	Records the death of a warrior of the village Bîkanahaḷḷi in a battle and the setting up of a vîragal in memory thereof. The place of King's residence is stated to be Tiruvaṇṇâmale.
47	21	Krôdhana sam. Âshâḍha Śuddha ..	Vîra Nârasingadêvaru ..	Records the death of a warrior in the Village Haḷeyavûr.
59	43	Târaṇa Sam. Chaitra ba 5 Monday ..	Do ..	Records the death of a warrior Baḷegâra Mallaya in defence of cattle of the village Hirivura and the setting up of a vîragal in memory.
40	11	Śaka 1204 Vishu sam. Âshâḍha śu 10 Vaḍḍavâra (Saturday 18th June, A. D. 1281.)	Vîra Nârasimhadêvarasa (Nârasimha III.)	Records that one Kallaya fought in the interests of a temple at Sigalûru and died.
51	35	Śaka 1211 Sarvadhâri Sam. Âshâḍha śu 15 Tuesday. (Date irrigular.)	Hoysaṇa Vîra Nârasimhadêvaru (Narasimha III.)	Records the death of a warrior of Âḷuvaḷi in an attack on the village Biṭṭaravaḷḷi by the people of Vasudhâre and a grant of the village Bârehaḷḷi in Hebbeṭṭa by the citizens of Âṇûr, Six Thousand District in memory of the heroism.
48	19	Śrîmukha Sam. Vaiśâkha ..	Hoysala Vîra Ballâḷadêvaru ..	Registers the construction of a tank by Areya Mâreyanâyaka and the gift of some lands below the tank for services in the Jaina temple of Padmaprabha in Ekkôṭi Jinâlaya constructed by Bâhubaliseṭṭi and Pârisaseṭṭi, disciples of Jaina-guru Nayakîrti, a mahâmaṇḍalâchârya and râjaguru. Among the donees are various Nâyakas of Kabbâhuvṛitti, gauḍas and Jaina gurus Nêmichandra and Bâlachandra, disciples of Nayakîrti.
48	23	Kîlaka sam. Phâl. śu 10 Sunday ..	Vîra Ballâḷadêvaru ..	Records a fight that took place as the result of some person insulting the people of Beḷatûr, Guṇḍitaḍige, Kongu seven and Male provinces and the death of a warrior of the village, Arisinaguppe and a gift of land made by the king in consultation with the mahâjanas of Inguḷa, Taḷigenâḍu Thousand and Heravole Thirty districts and 9 *mânasagauṇḍugaḷ*.
49	24	..	Vîraballâḷadêva ..	Records the death of one Mâreya of Arisinaguppe fighting for the defence of the women of his village against an attack by Gangaveggaḍe.
51	28	..	Ballâḷadêvarasa ..	Records the death of a warrior Nêmôja in a cattle-raid of the village Bantimakke and setting up of a vîragal in memory thereof.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
			8. Hoysaḷas—*contd.*	
52	31	Virôdhikṛit Sam. Chaitra śu 3 Wednesday.	Vîra Ballâḷadêvaru ..	Records the death of a warrior Kûchagaunḍa, in a cattle raid and the erection of a vîragal.
54	36	Manmatha Sam. Vaiśâkha śu 11 Vaḍḍavâra.	Do ..	Records the gift of some land in Âṇûr in memory of the heroic death of a warrior in defence of Taḷigenâḍu Thousand district.
55	38	Plavanga Sam. Uttarâyaṇa Sankramaṇa.	Vîra Ballâḷadêva ..	Records the gift of the village Hiriya Tumbuḷi by Dêvaṇa, son-in-law of Lakshmayya (Lakshmîdhara) to the matt Agnishṭage in Khânḍeya by the permission of the king.
56	39	Krôdhana Sam. Chaitra śu Friday ..	Do ..	Registers the grant of 13 gadyâṇas by Lakshmîdharadaṇṇâyaka, *mahâpradhâna*, for service in the temples of Mârkanḍêya and Janârdana.
58	42	..	Do ..	Records the erection of a temple Nâgêśvaradêvâlaya and the grant of some lands by Honnagavunḍa, son of Nâgigavunḍa, feudatory of the king.
134	152	Paingaḷa, 11th year ..	Vîraballâḷadêva ..	Records some grant of money and land for services in some temple to Madhukêśvara panḍita by Sunkaveggaḍe Mârayya.
137	156	..	Yâdavachakravarti Vîraballâḷa dêva.	Records an expedition led by the Hoysaḷa general Mahadêva Daṇṇâyaka against the (Yâdava) king Singadêva and the death of some warrior.
141	169	Krôdhana Sam. Chaitra śu 10 Thursday.	Vîraballâḷadêva ..	Records the death of Mâdarasa, son of Bîrarasa in a battle at Maraḍi.
42	13	Śaka. 108 Kîlaka Sam. Vaiśâkha śu 10 Tuesday.	Vîraballâḷadêva (wrongly printed as Narasimha).	Records a boundary dispute between the villages Aggaḍalu and Ayiravaḷi and death of some warriors in a fight therefor.
44	16	(Uttarâyaṇa sankramaṇa) ..	Tribhuvanamalla Talakâ ..	Records the gift of the village Navilûr to Jaina guru, Nêmichandrapanḍita for services in Jaina temple at Toḷalu.
			VIJAYANAGAR KINGS.	
125	139	Śaka 1288 Parâbhava sam. Kârtika śu 3 Wednesday with Anûrâdha.	Virûpaṇṇa Voḍeyar, son of Vîrabukka.	Records the gift of the village Sanḍa by the king for services in the temple of Virûpâksha at Hampe.
136	155	Śaka 1298 Naḷa sam. Mâgha śu 1 Sunday.	Virûpaṇṇavodeyar, son of Bukka.	Records the gift of the village Nandihaḷḷi by the Nâḍu-prabhus of Uḍugaṇinâḍ to Gôvindabhaṭṭa and Rêvaṇabhaṭṭa.

61	48	..	*Bukka I* .	Records the erection of a monument in memory of Jaina guru Lakshmîsênabhṭâraka, disciple of Prabhâkarasêna of Sênagaṇa by the Baḷegâra merchants Mâyaṇa and Mâkaṇa of Hosapaṭṭaṇa (near Sakrepaṭṇa), capital of Bukka.
62	49	Śaka 1328, Pârthiva sam. (A. D. 1405.)	Do ..	Records the erection of a monument in memory of Jaina guru Mânasêna, disciple of Lakshmîsêna by Mayaseṭṭi and others.
64	52	Śaka 1331 Virôdhi sam. Mâgha śu 15 (20th January A. D. 1410.)	Bukkarâya ..	Records the gift of a village to Râmachandrasarasvati-vaḍer, guru of Hariharpur Matt, by the Chief Sâmbaṇṇavaḍeyar under the orders of the king.
75	68	Śaka 1332 Vikṛiti sam. Kârtika śu 12 (A. D. 1410.)	Dêvarâya I ..	Gives the genealogy of Dêvarâya and records the gift of a village Votegâr in Âragavenṭhe to Mâyaṇâchârya (Vêdântâchârya), son of Dêvarâchârya by the king.
66	55	Śaka 1340 Hêvilambi sam. Vaiśâ śu 7th Sunday (23rd April, A. D. 1417.)	Harihara II ..	Records the gift of some land in the village Kêḷûr by Kallaṇṇa to Lakhaṇṇa.
119	126	Śaka 1348 Viśvâvasu sam. Phâl śu 11 Tuesday (Monday 18 February A. D. 1426) ?	Dêvarâya ..	Records the death of a warrior in a battle at Kapparahaḷḷi and the self-immolation by his wife Bîrabbe on his funeral pyre.
120	127	Śaka 1352 Saumya sam. Prathama Bhârapada śu 3 (A. D. 1430.)	Immaḍi Dêvarâya ..	Records the death of Bayiragauḍa of Kappanahaḷḷi.
78	71	Śaka 1356 Ânanda sam. 30 Monday with Ârdra constellation, Prîtiyôga, Bavakaraṇa, Solar eclipse (7th June 1434 A. D.)	Do Dêvarâya ..	Records the gift of the village Mârasamudra to Mahadêvaiya by Soṇṇagavuṇḍa, son of Mukkaṇṇoḍeyar, Chief of Kôḷâlanâḍu during the rule of Bammasamudra by Mallaṇṇa, younger brother of Mahâpradhâna Perumâḷe daṇṇâyaka under the orders of Lakkaṇṇoḍeyar.
110	119	Śaka 1390 Sarvajit sam. Phâl śu 15	Virûpâksha ..	Records the gift of village Kadalagere in Hogaranâḍu by Mahâpradhâna Timmaṇadaṇâyaka for the service of Nârâyaṇa temple in Tirunârâyaṇapura (Mêlukoṭe.)
77	69	Śaka 1435 Śrîmukha sam. Âśvîja śu 12.	Kṛishṇarâya ..	Records the gift of the village Chinnapalle named Râmasamudra by Chief Râmanâyaka to Haribhaṭṭôpâdhyâya.
96	107	Sâlivâhana Śaka 1442 Vikrama sam. Pushya ba 10 (3rd January A. D. 1520.)	Do ..	Records the gift of village Kṛishṇâpura for service in temple of Gôpâlakṛishṇa by Pradhâna Nanjaya.
58	41	Śaka 1477 Ânanda sam. ..	Sadâśivarâya ..	Records the death of some warrior in fighting with robbers.
93	103	Sâlivâhana Śaka 1479 Paingaḷa sam. Mâgha ba 3 Sat. (5th February A. D. 1557.)	Do ..	Records the gift of some land below the tank Râmasamudra for services in Râmedevaru temple by mahâmaṇḍalêśvara Râmarâjayya.
127	143	Śaka 1493 Prajôtpatti sam. Śrâvaṇa śu 5.	Do ..	Records the gift of some land by Sankaṇanâyaka of Bannûr to Mârappaya of Têjavura.
65	54	Sâlivâhana Śaka 1496 Hêviḷambi sam. Mâgha śu 5.	Śrîrangarâya ..	Records the grant of 100 varahas to guru....of Sivaḷḷi-maṭha at Hariharpur by Bhairasavoḍeyar.

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			Vijayanagar Kings—*concld.*	
85	89	Śaka 1499 Īśvara sam. Phâl ba 30 Sat. Solar eclipse (March 8, A. D. 1578.)	Tirumaladêva ..	Records the gift of village Haruvahaḷḷi in Bairakûr to Timmâjibhaṭṭa by Nanjegauḍa, nâḍuprabhu, in the presence of god Raghunâyaka.
81	76	Ânanda sam. Nija Jyêshṭha śu 5 ..	Venkaṭapatidêvarâya ..	Records the gift of village Ganjuhaḷḷi for the service of a Śiva temple by Mommâyi son of Suguṭûr chief Tammayagauḍa.
82	81	Śaka 1543 Durmati sam. Vaiśâkha ba 12.	Râmarâja Voḍeyar ..	Records the gift of some land to Sômêśvara temple by the mahâjanas of Hoḷali.
40	10	Śâka 1581 Vikâri sam. Kar. śu 15 (20th October 1659 A. D.)	Srîrangarâya ..	Records gift of village Śambhuganahaḷḷi (5 miles from Bêlûr) by Śrîrangarâya to the Mâdhva guru Raghunâthatîrtha, disciple of Lakshmînarâyaṇatîrtha of Kundâpur Vyâsarâya matt.
91	98	..	Do ..	Records the gift of some land to Râmayadîkshita by the Chief Râmayanâyaka with the permission of King Śrîrangarâya.
			Mysore Mahârâjas.	
85	87	Raudri sam. Chaitra śu 9 ..	(Minister Pûrṇaiya) Kṛishṇarâja Voḍeyar III.	Sannad : records the remission of some tax to vrittidars of village Hoḷali.
60	45	Śaka 1734 Râkshasa sam. Âśvi śu 8th Tuesday (13th October, A. D. 1812.)	Kṛishṇarâja Voḍeyar III ..	Records the setting up of a lamp pillar in the Ranganâtha temple at Mâdhvîkapura (Sakrepaṭṇa).
36	6	19th June 1813 A. D. Srîmukha sam. Jyêsh ba 6.	Krishṇarâja Voḍeyar III ..	Sannad : records reduction of quit-rent payable for the village Mattigaṭṭa by the vrittidars Tangale Narasimhabhaṭṭa and others.
57	40	18th January 1820 A. D. Śaka 1742 Vikrama sam. Mâgha śu 3 Monday.	Do ..	Sannad : records a visit of the king with the British Resident Mr. Kole to the sacred place Uḍupi (in South Canara District) and the annual grant of 5,400 Bahadari Varahas made by the king (for services of god Kṛishṇa) to the Mâdhva guru Viśvapriyatîrtha.
98	112	Śaka 1748 Vyaya sam. Âshâḍha śu 10th Friday (14th July 1826.)	Do ..	Sannad : records the gift of 13 villages including Baṇḍihoḷe-Teraṇênahaḷḷi, etc., agrahâras dividing them into 60 vrittis and the

				gift of dwelling houses near the village Bandihole to Brâhmans by Dêvâjammanni, queen of Châmarâja Vodeyar with the permission of king (Krishnarâja Vodeyar III) on the occasion of Tulâbhâradâna, one of the vrittidars being Appaiya.
100	113	Do	Do ..	Sannad : Do : the donee is here Venkataramanaiya, son of Râmadâsaiya, and grandson of Pradhâna Venkappaiya.
69	60	27th September 1828 Sarvadhâri sam. Bhâ. ba 4 Sat.	Do ..	Sannad ; gives the names of the early gurus (traditional) of the Lingâyat matt at Bâlehonnûr from Rênukâchârya to Gurusiddhasvâmi and directs the svâmi not to make use of torch light during day until further orders.
69	59	6th January 1830 A. D. Virôdhi sam. Pushya śu 12 Wednesday.	Do ..	Sannad ; records the grant of the right to go in procession with torch light during day-time to the Lingâyat svâmi of Bâlehonnûr Math.
37	7	6th July 1830 A. D. Vikriti sam. Âshâ śu 15 Tuesday.	Do ..	Sannad : records gift of some land in the village Chikkammanahalli, Bêlûr taluk, to Kandâde Bhâshyakâra, son of Rangâchârya.
66	56	10th July 1846 A. D. Saka 1767 Parâbhava sam. Âshâ. ba 2 Friday.	Do ..	Records an annual grant of 600 varahas to Siddhalingasvâmi, head of the Viśvârâdhya Jangamavâti Matha (Lingâyat Matt) at Benares for feeding 12 Lingâyat priests daily.
111	120	..	Do ..	Boundary-stone of village Nâchanahalli given to Gulam Mahammad Khân, Bakshi of Avala Bârakachêri, by the king.
			KELADI CHIEFS.	
135	154	Saka 1565 Chitrabhânu sam. Śrâvana śu 3.	Vîrabhadranâyaka .	Records the gift of the village Mâvînahâlu for Chennabasavadêvara matha.
145	170	Saka 1583 Plava sam. Mârgaśira śu 5	Do ..	Records the gift of village Chettûr in Udugani sîme to the Vîraśaiva priest Channamalladêva of Huruli.
140	161	Saka 1594 Parîdhâvi sam. Âshâdha śu 10.	Channamâji, queen of Sômaśêkharanâyaka.	Records the construction of a mantapa by the queen.
68	58	Saka 1594 Ânanda sam. Vaiśâkha ba 2.	Sômaśêkharanâyaka ..	Copy of a copper plate grant : states that Guruśântasvâmi, head of Bâlehonnûr Math, rebelled against the State of Keladi and that all the property of the Math was confiscated by the King and given away to Sringaśâstri, a disciple of Sringêri svâmi along with the right to collect religious dues from the disciples.
71	62	Vilambi sam. Srâvana Bahula 10 ..	Do ..	Records the grant of some lands to the Virakta Matt built by Kenchauve on the bank of the Sîtâ River in Baggunji District by the king.

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			Keladi Chiefs—*concld.*	
67	57	Sâlivâhana śaka 1646 Parâbhava sam. Mâgha śu 9.	Sivappanâyaka ..	Copy of a copper plate grant: records the grant of right to collect religious taxes (kâṇike) from certain classes of disciples to Basavalingaiya svâmi of Bâḷehonnûr Matt. This authority to collect the taxes had been previously confiscated by king Somaśêkharanâyaka and conferred on Śringaśastri of Sringêri (see No. 58).
134	153	Yuva sam. Âshâḍha ba 14 ..	Chennabasappa Nâyaka ..	Records the gift of some land in Mallâpura to the Virakta Matha of Uḍugaṇi by the king.
			Miscellaneous dynasties, chiefs, etc.	
52	32	Saka 956 (986?) Krôdhi sam. Phâ. śu 5 Monday.	Sênavâra king Mârasinga Sênavâra.	Registers the gift of some land at Kûridavaḷḷi (village Kûdavaḷḷi near Chikmagalur) for services in the temple of Svayambhu (Siva) at Kaikêśvara (now called Gautamêśvara).
128	144	....	Kumâra Sâḷva ..	Records death of Asaga Gôsasi fighting for Ballanâḍu.
32	1	Śaka 1474 Raudri sam. Mârgaśira śu 13 Monday (30th November, A.D. 1552.)	Sugaṭur chief Tammêgauḍa.	Records the migration of a family of Brâhmans of Vellâḷanagara in Murikenâḍu to Kôlâr town during the war between Aśvapati and Gajapati kings. The chief Tammêgauḍa of Sugaṭur is stated to have given protection to them and made grants of land.
80	73	Parîdhâvi. sam, Śrâvaṇa ba 1 Thursday.	Sugaṭur Ayyapa ..	Records the gift of some land to *purôhita* (family priest) Narasimhabhaṭṭa.
82	79	Siddhârthi sam. Śrâvaṇa ba 5 Sunday	Suguṭur chief Tammayagauḍa	Records the gift of some land to the archak Nanjayya, for service in the temple of god Vîrabhadra by Nanjundayya, under orders of the Chief.
39	9	Chitrabhânu sam. Mâgha śu 10 ..	Timmaṇagauḍa, chief of Udharenâḍ.	Records the setting up of god Hanumân at Chiṇṇênahaḷḷi.
42	14	Ängira-samvatsara ..	..	Records the death of somebody in a cattle raid while Biṭṭiyagauṇḍa was governor of the district Sireya-sâsira.

48	22		Vîra Bhayirapa Nâyaka ..	Registers the gift of the village Tengaḍe for the service of God Râmalinga.
50	26	Śaka 1665 Dundubhi sam. Kâr 10 ..	Sîtârâmappa Nâyaka, chief of Santebennûr.	Records the gift of some land and the right of administration over some temples to Doḍḍayagauḍa of the village Arasinguppe in Benḍugasîme district.
74	66	Śaka 1536 Râkshasa sam. Mâgha śu 8.	Kâlappanâyaka ..	Records an agreement among the sects of goldsmiths at Gôṇibîḍ to intermarry among each other.
77	70	Naḷa sam. Pushya śu 12 Tuesday ..	Peddanâyani, son of Pedda-Venkaṭappa Nâyani and grandson of Peddanâyani Nallârappa Nâyani of Yâdava race (with royal titles).	Records the gift of the village Peddûru to Kṛishṇaśâstri by the Chief.
79	72	Plavanga sam. Vaiśâkha ba 12 ..	Bayirarasa ..	Records the death of Bayirarasa by fall on the spot.
80	74	Śrîmukha sam. Mârgaśira ..	..	Records the gift of some land by Virôjipantaru to his *banṭa* Timmaya.
87	90	Khara sam. Pushya ba 30 ..	Îsvaranâyaka ..	Records gift of land to *Panchângadavara Brâhmanaru* of Hiriya-maḍuvu.
87	91	Śaka 1621 Pramâthi sam. Bhâ. ba 30 Wed. (13th Sept. 1699 A.D.)	Uttama Rangappa Kâlâka-kuḷavoḍeya son of Nallappa Kâlâkakulavoḍeya, and grandson of Rangappa Kâ-lâkakuḷavoḍeya, chief of Âraṇipâlyam.	Registers the grant of the right to collect taxes on merchandise passing through the town to the Mâdhva guru Prajnânidhi-swâmi, disciple of Vêdanidhisvâmi for the treasury of god Gôpînâtha in the matt at Muḷbâgal.
89	94	Śrîmukha sam. Vaiś śu 9 Friday ..	..	Records the erection of a mantapa for the service of god Sangêś-vara by Bâlayya of Agara during the rule of Dêśâyi Râma-râjayyagaḷu.
90	97	Manmatha sam. Śrâ ba 1 ..	..	Registers the gift of some land for services in the temple of Ânjanêya of Muḷabâgil by mahâpradhâna Tirumaleya.
92	102	..	Tirumale Daṇṇâyaka ..	Registers the gift of some wet land to Mallaya by Bayapa during the Government of Muḷavâgilnâḍ by mahâsarvâdhikâri Tiru-maledaṇṇâyaka.
94	106	Krôdhi sam. Chai ba. 10 ..	Mahânâyaka Râmaya, son of Râmapagauḍa.	Records the construction of Kanakakere tank near Sangaṇḍana-haḷḷi with the approval of the villagers.
104	116	Śaka., 57 Jaya sam. Vaiś. ba 12 ..	..	Records the gift of villages Pura, Tânjam, Vrindâvana and Maila-nahaḷḷi for service in the Nârâyaṇa temple (Chalapiḷerâya) at Mêlukôṭe by Nanjarâja of Abbaganjûr under orders of some Vijayanagar king at the instance of Râmâbhaṭṭa.

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Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
111	121	Ṣubakṛitu sam. Vai. śu 1 ..	..	Records the gift of some land for a temple by Kônamarasaiya under the nirûpa of Dêvarasaiya.
121	129	Ṣaka 100 2026 (1226) Krôdhana sam. Ṣrâvaṇa ba 8.	Chikkaṇṇa Nâyaka, son of mahânâyakâchârya Kâsi Bayirapa Nâyaka.	Records the gift of village Koṭṭa in Mâḷênahalli-sîme for service of god Tirumaledêva.
123	134	Ṣaka 1231 Saumya sam. Vaiṡ. ba. 14 Tuesday	Râma Nâyaka of Honnavur Kalinâthadêvarahalli.	Records the gift of some land for food offerings to god Kalinâtha
127	141	Târaṇa sam. Âṡviyuja ṡu 10 ..	Râyanâyaka ..	Records gift of some land under the tank at Saṇḍa to Ṣivarudradêva.
141	162	Kâmadêva-varsha 13 Pramâdi sam. Chai ba. 30 Monday.	Kâmadêva (Yâdava King ?) ..	Records gift of land by Jakkagauḍa, for food-offering to god Malledêvaru.
			Miscellaneous private inscriptions : dated	
141	163	Châlukya Sômêṡvara-varsha 8 ..	..	Vîragal recording death of Sômaya of Tâḷagunda 32,000 Province.
129	145	Châlukya Vikrama Era 13 Ṣukla sam. Phâl 30.	..	Vîragal of the village Sâliyûr (Ṣâlûr).
146	171	Ṣaka 1102 Vikâri sam. Bhâ ..	..	Vîragal recording death of Huḷḷagauṇḍa of Sâgadde.
44	17	Ṣaka 1140 Îśvara sam. Jyê. śu 13 Sunday.	..	Vîragal at the village Maravûr.
50	27	Ṣaka 1210 Sarvajitu sam. Ṣrâvaṇa śu 11 Mon. (July 22, A.D. 1287).	..	Vîragal recording a cattle-raid by Bêḍas.
60	47	Saka 1313 Pramôdûta sam. Vaiś ṡu 15 Friday.	..	Registers the gift of some land to Ranganâtha temple at Sakkarepaṭṇa by Chikka Tammaṇṇa.
126	140	Ṣaka 1321 Pushya sam. (?) Mârga. ba. 1.	..	Records the setting up of a vîragal in memory of the death of Chikkabomma, son-in-law of Ayamarâyadêva, by his wife.
119	125	Ṣaka 1328 Naḷa sam. Phâl. ba 2 Friday.	..	Vîragal of Kaparahaḷḷi village.
64	51	Ṣaka 1481 Saumya. sam. Vaiś śu 10 Sunday.	..	Records the grant of some lands in the village Haḍilakoppa in Hebbasenâḍ to Tipparasaheggaḍe, *aḷiya* of Sâlinâyaka, on the principle of *aḷiya santâna* with the approval of the *nâḍ*.

45	*18*	*Śaka 1596 Pramâdîcha sam. Vais. ba. 11 (2nd May A.D. 1673).*	..	Records the gift of the village Jinneyanahaḷḷi by Chennaṇa, son of Puṭṭasâmiseṭṭi for service of god Samudrâdhîśvara.
33	2	Śaka 1628 Vyaya sam. Pushya śu 15	..	Records grant of some tax levied on merchandise imported into Kôlâr and payable to purôhit Sûryanârâyaṇabhaṭṭa, made by sâlumûle merchants.
94	104	Śaka 1669 Prabhava sam. Âśvîja śu 5 Sunday (27th Sept. 1747.)	..	Records a *Gauḍamānya* granted to Lingegauḍa, son of Tippegauḍa of Âvani.
121	130	Śaka 1696 Manmatha sam. Jyêsh śu 14 Monday.	..	Records the setting up of God Sangama Nanjuṇḍêśvara by Kalledêva of Hirimaṭha and Têja Singapa.
			Miscellaneous Private Inscriptions : undated.	
34	3	Sarvadhâri Chaitra śu, 1 Thursday	..	Records gift for Gangâdhara temple by Lakhaseṭṭi.
51	29	..	..	Records gift of some land by Masaṇaya Govachari.
51	30	Sarvajitu sam. Phâl ba 6 ..	..	Records the setting up of god Channigarâya (at Muguḷavaḷḷi) by Kêśavaseṭṭi.
53	33	Virôdhi sam. Jyêsh śu 15 Sunday ..	..	Records the setting up of Bhairava image (in Gautamêśvara temple) by Gautaya.
53	34	..	..	Records the gift of some land made by a Brâhman in expiation of the sin of killing a bull in anger near Śiva temple in Kûrdavaḷḷi.
60	46	Âṅgîrasa sam. Âśvî. śu 10 Thursday	..	Records the setting up of brass covering for the lamp-pillar in Sakuni Ranganâtha temple at Sakkarepaṭṇa by the *râṇuveyavaru* of Sakkarepaṭṇa.
63	50	Śârvari sam. Âshâ śu 14 Sunday ..	.	Records the setting up of a *nishidhi* in memory of *râjaguru* Maunapâchârya by Nūlavandiseṭṭi of Hosavûr.
71	61	Naḷa sam. Jyêsh. śu 12 ..	..	A grant of the Bâḷehonnûr Lingayat Matt recording some grant of land by the head of the Matt Kapaṭada Eṇtujaḍesvâmi.
72	63	..	..	A brass plate inscription merely giving the name of Bâḷehonnûr Lingâyat Matt named Rambhâpurî vîra-simhâsana.
73	64	..	..	A grant made by Pittanavâḍa Śendaṇṇan *alias* Jayamurinâḍâḷvân. making a gift of land in order that from the produce thereof a number of Brâhmans might be fed on the anniversary day of the death of his mother Kalanduṟaiaḍigaḷ.
73	65	Chitrabhânu Mâr. ba 5 ..	..	Records the construction of Basavêśvara temple at Gôṇibîḍ by Dêvaṇṇagauḍa of Chinuga.
74	67	..	..	Records the setting up of a Chauvîsa-Tîrthankara image by some one at the close of *Anantana-udyâpane.*

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Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
80	75	Krôdhana. Phâ. śu 1 Wednesday ..	..	Records construction of tank Manjuguḷi and gift of some land for Varadarâja temple by Chikkarasa.
81	77	Vyaya. Âś. śu 10 Thursday ..	..	Records death of Vîramanâyaka in a fight with tiger.
81	78	..		Records a *kaṭṭu-kodage* grant by Mulak-Sâhêbaru.
82	80	..		Records *manya* grant of land by mahâjanas of Mangasamudra to Lakhapparasu.
83	82	Plavanga. Chai. śu 1 Monday ..	..	Records grant of land for *dîpamâle-sêve* of god Sômêśvara by Maleyanâyaka.
83	83	Vijaya sam. Makara sankrânti ..	..	Records construction of a maṇṭapa for goddess Chauḍêśvari by a *baṇṭrotu* of Kṛishṇapanâyani.
83	84	Paingaḷa Âsh śu 13 Monday ..	..	Records grant of land to Nanjuṇḍabhaṭṭa, purôhit of Hoḷali by Râjaya, son of Vîramarasu.
84	85	..	..	Records grant of *kalnâṭu* land in memory of a warrior of Kâlaḍimangala who fell in a cattle raid.
85	88	..	..	Records grant of land by *mahâjanas* of Kâlaḍiyamangala in memory of a brave warrior, who died in a cattle-raid.
88	92	Ânanda Mâr. ba. 1 ..	..	Records grant of land for service in the temple of Chaudeyadêvaru by *nâḍagauḍa* Mâdaya.
88	93	Ângîrasa. Phâl śu 1 Sunday ..	..	Records gift of *purôhita-mânya* land to Narasimhabhaṭṭa by Lingaṇṇa.
88	95	Krôdhi. Chai. ba 3 ..	..	Records gift of Karapanahaḷḷi in Kuruḍumale-sîme to *sthânika* Kaṇṇappa for service in Sangêśvara temple, made by Râchayya, son of Kuruḍumale Timmaya.
96	108	..	..	Records the erection of Hanumân temple at Mêlukôṭe by Nârâyaṇasahâya Jôgânarasimha.
97	110	..	..	Kodagi stone of wet land belonging to a Jangama priest.
97	111	..	..	Records the construction of an embaṇkment on the river Hêmâvati by Chikka Tammaṇṇa Voḍeyar.
103	114	..	..	Records gift of some land for service of god Ankakâṛadêva by Chikkagavuṇḍa of Hemmoge.
105	117	..	..	Records erection of a lamp-pillar by Kempegauḍa of Vasaṇtapura.

117	123	..	..	Records the construction of Dêvarakaṭṭe by Râchapanâyaka, son of Dêvagauḍa.
120	128	..	..	Records the death of Sabîbâyi as *sati*.
125	137	..	..	Records the erection of a temple and tank in the reign of Oḷeya Permâḍiyar.
125	138	..	..	Records the gift of some land by Brâhmans (priests ?) of god Amṛitanâthadêvaru to Sandigêri Râmaṇṇa.
127	142	Nandana Chai śu 3 ..	..	Vîragal recording death of Chikkamalegauḍa of Saṇḍa.
129	146	..	..	Records death of Nâdovve, disciple of Chandranâthadêvaru and the setting up of this epigraph by Nâgayya at the instance of *mahājanas*.
137	157	Âṅgîrasa. Śrâ śu 4 ..	..	Records the setting up of a *nāgarakallu*.
137	157a	..		Records the engraving of Nâgêśvara figure by Channayanâyaka.
142	165	Yuva sam. ..	..	Records gift of some land under the tank Âneyakere to Medeyajîya priest of a temple by Bommagauḍa and others.
144	168	Ânanda Âshâ ba 8 ..	..	Vîragal recording death of Bîraṇa in defence of cattle.

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